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ISRAEL, PRINCE OF GOD

by

SIBYL MARVIN HUSE



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BY SIBYL MARVIN HUSE

TWELVE BASKETS FULL
CHRIST'S OFFSPRING
SIX DAYS SHALT THOU LABOR
ISRAEL, PRINCE OF GOD



Sibyl Marvin Huse

Thy Name Shall No More Be Called Jacob But
Israel, Prince of God

BY

SIBYL MARVIN HUSE

AUTHOR OF "TWELVE BASKETS FULL,"

"SIX DAYS SHALT THOU LABOUR"

"CHRIST'S OFFSPRING OR SPIRITUAL GENERATION"



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PART I is dedicated to Charles A. L. Totten whose tireless devotion to Anglo-Israel calls forth admiration and gratitude from students of Prophecy and History.

PART II, to my teacher, Augusta E. Stetson, who, as pioneer, builder, and citizen in the New Jerusalem of spiritual consciousness, has taught thousands to make their calling and election sure, in this City Four-Square.

PART III, to the Discoverer, Founder, and Leader of Christian Science, Mary Baker Eddy, whose God-inspired Message to the world is the confirmation of Prophecy and points to the culmination of History.

THE AUTHOR

FOREWORD

M R. CHARLES TOTTEN, First Lieutenant in the United States Army, graduate of the West Point Military Academy (June 13, 1873) and sometime Professor of Military Science at Yale University, is the American authority on the Anglo-Israel Identity Question. In the preface to one of his numerous volumes, comprising the "Our Race Series," he says:

The problem of Our Origin and Destiny would have remained unsolved forever had not the clue and counterpart of History been set forth beforehand in the sacred pages. And herein is wisdom satisfied with its own vitality; for while the conclusions of the so-called wise, who have gone everywhere for light but to the Word of God, are not only at deadly variance in their several schools, but are severally unsatisfactory to their own adherents, we find that the very reverse obtains within the college of students who equip themselves with *Faith* ere they begin the search. Their ends are antagonis-

Foreword

tic, for discord sitteth in the chair of the world's philosophy, and harmony crowns the deliberations of those that fear the Lord.

Further quoting from Mr. Totten:

God cast us out according to the Law, and we were sifted among the Gentiles far and wide. Yet not a kernel fell upon the earth, and when Judah turned her back upon the better Covenant, God indeed turned to the Gentiles, but he took from thence "the nation" he had aforetime cast into their furnace for that very end.

And what matters it forsooth, if in the interim we lost our paths nor knew from whence we sprang, so long as He was conversant with all our ways and in the day of our awakening hath touched our eyes!

But some will say, wherein then is the Gentile hope, and how doth Christ attain unto the other sons of men? Thou blind, and dull of understanding, not to know that all the Scriptures seek fulfilment in their order, and that by the very process whereby Israel was drawn out, the Gentiles, who were left had Christ preached to them as a witness and that the blessing yet to come upon all the other nations of the earth will take its rise only in our awakening, and their own astonishment.

The Secret of History, p. xii.

AUTHOR'S NOTE

Part I is made up almost entirely of abstracts from:

The Our Race Series

Charles A. L. Totten

Israel's Wanderings

Oxonian

Dan, The Pioneer of Israel

Colonel Gawler

Anglo Israel

Rev. W. H. Poole, D.D.

The Squier's Manuscript

Agnes Evans-Lloyd

Hours with the Bible

Cunningham Geikie, D.D., LL.D.

History of the Jews

Josephus

IN many instances, several pages of reading matter from these authors has been condensed into a single paragraph. In others,

Author's Note

citations have been given at length, verbatim. In order to avoid confusion of quotes, inner quotes, points of suspension and the use of such terms as, this author says in substance, or like expressions, I have decided, in this note, to ascribe credit to the above mentioned authors and at the same time express my gratitude for the many delightful hours I have passed in reading their thrillingly interesting volumes. I recommend a careful study of each of the authors mentioned.

ISAAC'S BLESSING OF JACOB

GOD Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people; And give thee the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land wherein thou art a stranger, which God gave unto Abraham. *Genesis 28:3, 4.*

JACOB'S BLESSING OF HIS TWELVE SONS

And Jacob called unto his sons, and said, Gather yourselves together, that I may tell you that which shall befall you in the last days. Gather yourselves together, and hear, ye sons of Jacob; and hearken unto Israel your father.

Reuben, thou art my firstborn, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power. Unstable as water, thou shalt not excel; because thou wentest up to thy father's bed; then defiledst thou it: he went up to my couch.

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Simeon and Levi are brethren; instruments of cruelty are in their habitations. O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united: for in their anger they slew a man, and in their self-will they digged down a wall. Cursed be their anger, for it was fierce; and their wrath, for it was cruel: I will divide them in Jacob, and scatter them in Israel.

Judah, thou art he whom thy brethren shall praise: thy hand shall be in the neck of thine enemies; thy father's children shall bow down before thee. Judah is a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up? The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be. Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes: His eyes shall be red with wine, and his teeth white with milk.

Zebulun shall dwell at the haven of the sea; and he shall be for an haven of ships; and his border shall be unto Zidon.

Issachar is a strong ass crouching down between two burdens: And he saw that rest was

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good, and the land that it was pleasant; and bowed his shoulder to bear, and became a servant unto tribute.

Dan shall judge his people, as one of the tribes of Israel. Dan shall be a serpent by the way, an adder in the path, that biteth the horse heels so that his rider shall fall backward.

I have waited for thy salvation, O Lord.

Gad, a troop shall overcome him: but he shall overcome at the last.

Out of Asher his bread shall be fat, and he shall yield royal dainties.

Naphtali is a hind let loose: he giveth goodly words.

Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall: The archers have sorely grieved him, and shot at him, and hated him: But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob: (from thence is the shepherd, the stone of Israel:) Even by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb: The blessings of thy father have prevailed above the blessings of my

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progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren.

Benjamin shall ravin as a wolf: in the morning he shall devour the prey, and at night he shall divide the spoil.

All these are the twelve tribes of Israel: and this is it that their father spake unto them, and blessed them: every one according to his blessing he blessed them.

Genesis 49:1-28.

BALAAAM'S BLESSING OF THE TWELVE TRIBES

Balak the king of Moab hath brought me from Aram, out of the mountains of the east, saying, Come, curse me Jacob, and come, defy Israel. How shall I curse, whom God hath not cursed? or how shall I defy, whom the Lord hath not defied? For from the top of the rocks I see him, and from the hills I behold him: lo, the people shall dwell alone, and shall not be reckoned among the nations.

God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?

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Behold, I have received commandment to bless: and he hath blessed: and I cannot reverse it.

He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel: the Lord his God is with him, and the shout of a king is among them. God brought them out of Egypt; he hath as it were the strength of an unicorn. Surely there is no enchantment against Jacob, neither is there any divination against Israel: according to this time it shall be said of Jacob and of Israel, What hath God wrought! Behold, the people shall rise up as a great lion, and lift up himself as a young lion: he shall not lie down until he eat of the prey, and drink of the blood of the slain.

And Balaam lifted up his eyes, and he saw Israel abiding in his tents according to their tribes; and the spirit of God came upon him. And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said: He hath said, which heard the words of God, which saw the vision of the Almighty, falling into a trance, but having his eyes open.

How goodly are they tents, O Jacob, and thy tabernacles, O Israel! As the valleys are they spread forth, as gardens by the river's

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side, as the trees of lign aloes which the Lord hath planted, and as cedar trees beside the waters. He shall pour the water out of his buckets, and his seed shall be in many waters, and his king shall be higher than Agag, and his kingdom shall be exalted.

God brought him forth out of Egypt; he hath as it were the strength of an unicorn: he shall eat up the nations his enemies, and shall break their bones, and pierce them through with his arrows. He couched, he lay down as a lion, and as a great lion: who shall stir him up? Blessed is he that blesseth thee, and cursed is he that curseth thee.

And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said: He hath said, which heard the words of God, and knew the knowledge of the most High, which saw the vision of the Almighty, falling into a trance, but having his eyes open: I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth. And Edom shall be a possession, Seir also shall be a possession for his enemies: and Israel shall do valiantly.

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Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city. And when he looked on Amalek, he took up his parable, and said, Amalek was the first of the nations; but his latter end shall be that he perish for ever. And he looked on the Kenites, and took up his parable, and said, Strong is thy dwelling place, and thou puttest thy nest in a rock. Nevertheless the Kenite shall be wasted, until Asshur shall carry thee away captive.

And he took up his parable, and said, Alas, who shall live when God doeth this! And ships shall come from the coast of Chittim, and shall afflict Assur, and shall afflict Eber and he also shall perish for ever.

Numbers, Chapters 23 and 24.

MOSES' BLESSING OF THE TWELVE TRIBES

And this is the blessing, wherewith Moses the man of God blessed the children of Israel before his death. And he said, The Lord came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with ten thousands of saints: from his right hand went a fiery law for them. Yea, he loved the people; and all his saints

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are in thy hand: and they sat down at thy feet; every one shall receive of thy words.

Moses commanded us a law, even the inheritance of the congregation of Jacob. And he was king in Jeshurun, when the heads of the people and the tribes of Israel were gathered together.

Let Reuben live, and not die; and let not his men be few. And this is the blessing of Judah: and he said, Hear, Lord, the voice of Judah, and bring him unto his people: let his hands be sufficient for him; and be thou an help to him from his enemies.

And of Levi he said, Let thy Thummim and thy Urim be with thy holy one, whom thou didst prove at Massah, and with whom thou didst strive at the waters of Meribah; Who said unto his father and to his mother, I have not seen him; neither did he acknowledge his brethren, nor knew his own children: for they have observed thy word, and kept thy covenant. They shall teach Jacob thy judgments, and Israel thy law: they shall put incense before thee, and hold burnt sacrifice upon thine altar. Bless, Lord, his substance, and accept the work of his hands: smite through the loins of them that rise against him, and of them that hate him, that they rise not again.

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And of Benjamin he said, The beloved of the Lord shall dwell in safety by him; and the Lord shall cover him all the day long, and he shall dwell between his shoulders.

And of Joseph he said, Blessed of the Lord be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath. And for the precious fruits brought forth by the sun, and for the precious things put forth by the moon, and for the chief things of the ancient mountains, and for the precious things of the lasting hills, And for the precious things of the earth and fulness thereof, and for the good will of him that dwelt in the bush: let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren. His glory is like the firstling of his bullock, and his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh.

And of Zebulun he said, Rejoice, Zebulun, in thy going out; and, Issachar, in thy tents. They shall call the people unto the mountain; there they shall offer sacrifices of righteousness: for they shall suck of the abundance of the seas, and of treasures hid in the sand.

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And of Gad he said, Blessed be he that enlargeth Gad: he dwelleth as a lion, and tear-
eth the arm with the crown of the head. And he provided the first part for himself, be-
cause there, in a portion of the lawgiver, was he seated; and he came with the heads of the
people, he executed the justice of the Lord, and his judgments with Israel.

And of Dan he said, Dan is a lion's whelp:
he shall leap from Bashan. And of Naphtali
he said, O Naphtali, satisfied with favour,
and full with the blessing of the Lord: pos-
sess thou the west and the south. And of
Asher he said, Let Asher be blessed with
children; let him be acceptable to his breth-
ren, and let him dip his foot in oil.

Thy shoes shall be iron and brass; and as
thy days, so shall thy strength be. There
is none like unto the God of Jeshurun, who
rideth upon the heavens in thy help, and in
his excellency upon the sky. The eternal God
is thy refuge, and underneath are the ever-
lasting arms: And he shall thrust out the
enemy from before thee; and shall say, De-
stroy them.

Israel then shall dwell in safety alone: the
fountain of Jacob shall be upon a land of
corn and wine; also his heavens shall drop
down dew.

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Happy art thou, O Israel: who is like unto thee, O people saved by the Lord, the shield of they help, and who is the sword of thy excellency! And thine enemies shall be found liars unto thee; and thou shalt tread upon their high places.

Deuteronomy 33:1-29.

PART I

From Palestine to the Isles Afar Off

I will send those that escape of them unto the nations . . . to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles. *Isaiah 66:19.*

FROM PALESTINE TO THE ISLES AFAR OFF

STANDING before his people upon the one hundred and twentieth anniversary, with eye undimmed and unabated natural force, skilled in all former knowledge, a prophet whom the Lord knew face to face and with his prophetic vision rendered keener, by the thought that he must leave his people, while they yet had to accomplish the crossing of Jordan and the conquest of Palestine, Moses summed up human history, in a sentence which condemns the entire modern library.

When the Most High divided to the nations *Duet.*
32:8, 9 their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel. For the Lord's portion is his people; Jacob is the measure of his inheritance.

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This sentence stands as the rock foundation of the Temple of History.

A thorough understanding of the Scripture's use of the terms Hebrew, Israel, Judah and Jew must be gained and the distinction constantly kept in mind, by the student of history. Then he can intelligently grasp the import of prophecy and its amazing fulfilment in history.

Smith's
Bible
Dic. The word Hebrew first occurs as given to Abram, by the Canaanites, Genesis 14: 13, because he had crossed the Euphrates. The name is derived from "*êber*, beyond, on the other side," Abraham and his posterity being called Hebrews in order to express a distinction between the races east and west of the Euphrates.

The term Hebrew would thus include Ishmaelites, Moabites, and Edomites, all of the stock of him who "crossed the Euphrates," from the east.

The name Israel was given to Jacob, Abraham's grandson, to seal his self-conquest, in the heart-searching wrestle before the meeting with his brother whom he so unnecessarily had attempted to deceive and defraud. Consequently the term Israel may

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be applied, in its broadest sense, to all the descendants of Jacob, and was so used unvaryingly up to the time of the division of the tribes, in 975 B.C.

From that time, the term Israel is specifically applied to the ten tribes who then separated from the other two. These ten comprise Reuben, Simeon, Issachar, Zebulon, Joseph (Manasseh and Ephraim), Benjamin, Dan, Naphtali, Gad and Asher, which compose the House or Kingdom of Israel, and are "Israelites."

Judah and Levi, the two remaining tribes, made up the House or Kingdom of Judah and are known as "Jews."

"Israel," a broader term than "Judah" is used *sometimes*, even after the separation, to include the entire twelve tribes, but "Judah" with its derivative "Jew" *never* designates other than the tribe of Judah with its priesthood, the tribe of Levi.

The prominence of Palestine commences with the call of Abraham. Leaving the idol temples of Chaldea behind him, he journeys out of Ur and crosses the Euphrates, thus acquiring the name "Hebrew." Isaac, then Jacob succeeded; but, as strangers, simply

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sojourned in the promised land. In the days of famine, Jacob and his twelve sons abandoned it and went down into Egypt.

**Gen. 35
22-26**

Now the sons of Jacob were twelve:

The sons of Leah; Reuben, Jacob's firstborn, and Simeon, and Levi, and Judah, and Issachar, and Zebulun:

The sons of Rachel; Joseph, and Benjamin:

The sons of Bilhah, Rachel's handmaid; Dan, and Naphtali:

And the sons of Zilpah, Leah's handmaid; Gad, and Asher.

Seventy went down with Jacob into Egypt, and for Joseph's sake were kindly entreated and favored by the Pharaohs who knew him. The land of Goshen was assigned to them, and there they grew into a mighty nation. Skilled in all the arts and sciences of Egypt, they became its chief reliance. They formed the bulk of its army, of its practical artisans, and workmen of every description and industry and were its actual wealth producers.

Egypt grew both jealous and oppressive, for it soon began to fear the consequences of having so powerful a foster nation growing up within its borders. But a higher and ever

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watchful providence turned this very change of policy into a blessing. The muscles of virtue are not all developed in prosperity and severe discipline was needed ere successful exodus could be accomplished.

Hence, when one arose who knew not Joseph, in oppression's school they learned "the tale of bricks."

There is a limit to endurance, and Israel was not chastened beyond it. The lash of the task-master over-reached itself and gained for the chosen people an unlooked for leader out of their adversity. However, a generation more was added to their discipline, while the leader himself was taught new lessons in the wilderness of Midian, at Jethro's feet. For although skilled in all the wisdom of Egypt, and polished in all the manners of the court of Pharaoh, an equally long sojourn, in the wilds of Arabia, was essential ere the experience of Moses was sufficiently ripened for the task before him.

At last the day of bondage ceased, "and God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob. And God looked upon the children of Israel and God had

Ex. 2
24, 25

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respect unto them." But although the day of their deliverance from Egypt had arrived, they were not yet equipped to undertake the conquest of the promised land.

Moses, than whom no greater general has appeared on earth, though reared to be a king, despised the diadem of Egypt, and now returned to be the Michael of his people. He led up out of Egypt three and one half millions of people, and successfully convoyed them with an army of 605,550 fighting men.

For full forty unparalleled years they also travelled in the wilderness of Arabia, both taught of God and disciplined by nature.

This pilgrimage was but an advanced and necessary grade in their national education, and was an essential prelude to the task which lay before them, at their journey's end. Thereby alone they underwent a course of lessons whose purpose was of broader scope than mere bondage compassed, and were also gradually initiated into the principles of Theocracy and self-government. It was prolonged for an entire generation, and thus an opportunity was afforded for the full development of their own race-peculiarities.

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Meantime they forgot the flavor of Egyptian flesh-pots.

From the military point of view, the magnitude of this march was amazing. But to him who had formerly led the ever-victorious armies of Pharaoh, organization, administration, logistics, all of generalship, in fact, was a fully comprehended science. For this end, Moses had been reared amid the incidents and opportunities of Egypt and Midian. His career is a fact in history nor has there risen since, within or out of Israel, his equal as a statesman and a general.

Joshua, schooled under such a teacher, was his able successor, and with a host at length fully disciplined and equipped for their undertaking, crossed the Jordan and made easy conquest of the promised land.

The patience of this progress towards the land of promise proves that its strategy was providential and its leadership divine. No mere soldier of ambition would have dared to waste his years of opportunity beneath the frowns of Sinai, and the years of Moses were already more than humanly normal before the Exodus began. Nor could patriotism alone have compassed such a tireless under-

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taking. It was not merely the migration of a race, nor an aimless escape of a crude people from bondage. The whole spirit of the enterprise marks it as a deliberately planned effort—an example, without compeer, of national training looking towards a remote object, and patiently persisted in unto the time appointed. Thus Israel struggled towards the promised goal and took her place among the nations of the earth.

Has the spirit of a people such as this expired?

Shall another race inherit Joseph's birth-right?

But if preparation such as this was necessary to fit Israel for the conquest of Palestine, what limit and what term of years shall one assign wherein to fit her to possess the earth—her ultimate inheritance?

The wilderness was Israel's apprenticeship as a nation. In the next 456 years—from the Elders or Judges to the death of Solomon—they served their time as craftsmen at the science of self-government, and passed to the degree of perfect masters.

After the entry of the tribes into Palestine, the land was apportioned to them. Levi

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was given no portion, for to him was assigned the care of the temple and the sacrificial ceremonies. Tithes were levied on all, for the support and maintenance of Levi. Joseph's two sons, Manasseh and Ephraim, had been adopted by Jacob, as his own sons, and ranked as heads of tribes; thus filling the measure twelve from which Levi had been taken.

Under Barak and Deborah, Gideon and Samuel, the people went through a long colonial period.

Under Saul they at last became confederated.

Under David they were fully welded into a constitutional monarchy and the idea of union became a fact.

Then at last came Israel's golden age. The man of war was gathered to his fathers. Solomon sat upon the throne of David "and his kingdom was established greatly." These were the glorious days of "all Israel." Solomon's long reign of forty years was profoundly peaceful and prosperous.

So king Solomon exceeded all the kings of the earth for riches and for wisdom, and all the earth

I Kings
10: 23,
24

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sought to Solomon to hear his wisdom, which God had put in his heart.

The navies of Solomon made voyages as long as any that are made today.

I Kings
10:22

For the king had at sea a navy of Tharshish, with the navy of Hiram: once in three years came the navy of Tharshish, bringing gold, and silver, ivory, and apes, and peacocks.

These navies sailed about the then known world, and were a ruling factor in a policy too vast to be of human origin and too remote in its results to be of human intent. By means of Solomon's navies the borders of the earth were colonized. This is a literal fact, and the seed thus sown was planted for a purpose far beyond the compass of this great king's merely human wisdom. From Spain to India we find traces of Solomon's supremacy—his ministers gathered tribute at all the gates of commerce and sent the streams towards the temple at Jerusalem.

SEPARATION OF ISRAEL FROM JUDAH

All the twelve sons of Jacob, in their tribal possessions, remained together under the one

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government, up to and through the reign of Solomon, son of David, of the tribe of Judah.
(975 B.C.)

The Lord declared of David:

Thine house and thy kingdom shall be es- II Sam.
tablished for ever before thee: thy throne shall 7:16
be established for ever.

Then sat Solomon upon the throne of David I Kings
his father; and his kingdom was established 2:12
greatly.

He shall build an house for my name; and he I Chron.
shall be my son, and I will be his father; and I 22:10
will establish the throne of his kingdom over
Israel for ever.

And Solomon did evil in the sight of the I Kings
Lord, and went not fully after the Lord, as did 11:6,
David his father, . . . Wherefore the Lord 11-13
said unto Solomon, Forasmuch as this is done of
thee, and thou hast not kept my covenant and
my statutes, which I have commanded thee, I
will surely rend the kingdom from thee, and will
give it to thy servant (Jeroboam). Notwith-
standing in *thy* days I will not do it for David
thy father's sake: but I will rend it out of the
hand of thy *son*. Howbeit I will not rend away
all the kingdom; but will give *one* tribe to thy son
for David my servant's sake, and for Jerusalem's
sake which I have chosen.

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I Kings
11:29-
31, 35

And it came to pass at that time when Jeroboam went out of Jerusalem, that the prophet Ahijah the Shilonite found him in the way; and he had clad himself with a new garment; and they two were alone in the field: And Ahijah caught the new garment that was on him, and rent it in twelve pieces: And he said to Jeroboam, Take thee ten pieces; for thus saith the Lord, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee: But I will take the kingdom out of his *son's* hand, and will give it unto thee, even ten tribes.

Benjamin was given to Judah.

I Kings
11:36

That David my servant may have a light alway before me in Jerusalem, the city which I have chosen me to put my name there.

The ten tribed nation is the “kingdom.” Realizing this, Rehoboam, Solomon’s son, determined to make war on Jeroboam and the *House of Israel*, as the ten tribes were henceforth called. But this word came:

I Kings
12:24

Thus saith the Lord, Ye shall not go up, nor fight against your brethren, the children of Israel; return every man to his house; for this thing is from me.

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Here let us pause to consider the relative positions of the tribes. Reuben was the firstborn of Israel but

. . . his birthright was given unto the sons of Joseph, the son of Israel: and the genealogy is not to be reckoned after the birthright. For Judah prevailed above his brethren, and of him came the chief ruler; but the birthright was Joseph's.

Jealousy sprang up between Ephraim, Joseph's son, and the other tribes because of the birthright and was the cause of frequent dissensions. Constantly it happened that there was a confederation, under the lead of Ephraim, in opposition to Judah, the other prominent tribe. This ultimately led to the complete severance of Israel from Judah.

This separation of the tribes occurred B.C. 975. The ten tribes formed the House or Kingdom of Israel.

Their territory lay to the north of Judah and they had as their capital city Samaria, where a separate line of kings paralleled Judah's line. There also sprang up a separate temple worship, with its priesthood. Thus the Davidic empire broke in twain, and for the next 255 years the Hebrews existed

I Chron.
5:1, 2

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as a dual kingdom. These two monarchies were as absolutely severed, and as politically separated as are France and Spain today or as England and America.

Revolted Israel—the Ten Tribed Kingdom—willful in idolatry, and schismatic in her rulers and religion, went from bad to worse until the “sin of Samaria was full.” During her two hundred and fifty-five years of independent existence, 975–720 B.C., this people gradually lost most of its Mosaic lore, and exchanged the laws of Jehovah for those of Baal. Ephraim had thus returned unto his idols, and the Lord commanded His prophets to “let him alone.” As “a spoiled child,” an “unruly heifer” and “a silly dove,” left temporarily to its own devices and ruin, the climax of Ephraim quickly followed. Of course there is no help in Baal, so at last the crisis came.

I Chron. 5:26 And the God of Israel stirred up the spirit of Pul king of Assyria, and the spirit of Tiglath-Pileser king of Assyria, and he carried them away, even the Reubenites, and the Gadites, and the half tribe of Manasseh, and brought them into Halah and Habor and Hara, and to the river Gozan, unto this day.

II Kings 15:29 In the days of Pekah king of Israel came Tig-

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lath-Pileser king of Assyria, and took . . . all the land of Naphtali and carried them captive to Assyria.

In the ninth year of Hoshea the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor by the river Gozan, and in the cities of the Medes.

II Kings
17:6-8,
18, 23

For so it was, that the children of Israel had sinned against the Lord their God, which had brought them up out of the land of Egypt, from under the hand of Pharaoh king of Egypt, and had feared other gods, and walked in the statutes of the heathen, whom the Lord cast out from before the children of Israel, and of the kings of Israel, which they had made . . . therefore the Lord was very angry with Israel, and removed them out of his sight: there was none left but the tribe of Judah only . . . so was Israel carried away out of their own land to Assyria unto this day.

In the days which chronologically mark the national *origines* of Babylon, Persia, Macedonia and Rome, the deportation of the now famous "Lost Tribes" was begun, continued and accomplished.

Numerous prophecies still point to the separate existence of the nation of Israel,

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with a future entirely different from that foretold of Judah until the glorious revelation of both, in the understanding of their spiritual reality and union as sons of God.

Deut. 28: 15-68 The Jews definitely brought the *curse*s upon themselves by rejecting Christ with the cry, "His blood be on us, and on our children." **Matt. 27:25** The Ten Tribes, the main mass of the Hebrew nation, were not in the land to share in this crowning crime. **Deut. 28: 1-14** The *blessings* would begin to take effect at some period in the history of the nation of Israel, the Ten Tribes. The view of the future history of the world, from the time of Nebuchadnezzar to the very *end of time*, is given in the prophecy of Daniel. Four empires are there portrayed as succeeding one another in supremacy. The four are temporal empires and are readily identified. The fifth and last empire which replaces all these is generally taken to be the spiritual kingdom of Christ. In its earlier stages, however, it must *appear* to be a temporal empire—none other than the Saxon or Stone Empire of Israel—the destined instrument for the redemption of all the nations.

Four kingdoms arose, and Israel—the fifth

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kingdom—was “cut out” of Mount Lebanon and cast away upon the mountains of Media. But God said, Ephraim is “a pleasant child,” a “dear son,” “how shall I give thee up, Ephraim?” There was no such intention in Jehovah’s plan. Ephraim was the Prodigal Son: the Savior’s parable exactly counterparts this incident in Israel’s history. Punishment has no other object than to chasten and reclaim, then use the chosen instrument, retempered in adversity, for grander and more universal projects among all mankind.

In the shortly succeeding revolt of Media from Assyria, these deported tribes themselves escaped from Media, whence their exit was relief, and from Assyria, whose shackles had been loosed. This greater exodus was through the mountains of Caucasus—the pass of Dariel and by the fortress still called the “Gate of Israel.” As they passed they became lost to records; that is, consecutive history, both secular and sacred, lost them in the northern wilderness, even as Egypt for a time had lost them through the sea.

Herodotus tells us that in his day, 450 B.C., a warlike, virtuous, and powerful race, called

Jer. 31:
20
Hos.
11:8

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the Cumbri, lived around the northern coasts of the Black Sea, and centrally at the Crimea. The Russian museums of today are filled with the undoubtedly Hebrew relics of this people. By a strange coincidence the first great Anglo-Russian war, which had its origin in disputes about Jerusalem, was finally settled in this very region.

Herodotus further tells us that this people had originally come from Media, the which he adds, however, had not been their birth place and puts them there, in Media, i.e., as sojourners only, about 600 B.C.

In the exploration of Assyria, the tablets of Tiglath-Pileser, Sargon, and Shalmaneser, have been discovered. These corroborate the scriptural account of Israel's deportation. They are now in the British Museum. One of them reads to this effect.

"I, Shalmaneser, descended upon the cities of Samaria," "and took captive the *Beth Khumree*." "I left none of them." "I put them in the cities of the Medes."

The tablets of all these conquerors refer to Israel under the name of *Beth Khumree*,—Kumri, Cumri, or Omri. Omri, king of Israel, built the chief or capital city of

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Samaria and did most to corrupt and centralize this schismatic people. The land and city is known to us by the Greek name, Samaria: but it was known to the Babylonians and Assyrians as Khumree. To them, Khumree was the capital of Beth Khumree. Beth is the Hebrew for house; Cumri is the Hebrew for priest of Baal; a very significant derivation, since it was for Baal or Druidic worship that the Lord cast Israel out. The Bible sends Israel into captivity for the sin of Samaria. They were Cymri—hence God cast them out.

Tiglath-Pileser, Sargon and Shalmaneser, all knew these people as the “House of Baal,” or the Khumree. Herodotus preserves this name, Cumbri, which links their history and traces them to where with united testimony both the Scriptures and the monuments place them. Sharon Turner, working backward from the western isles, shows us that the Angles, Jutes, Saxons, Danes and Normans were all kindred, all Cimri, all Scythians, all Scotts, all from the Crimea and the Asia Minor and Black Sea region of Herodotus.

On and on, leaving as its trail all the Dons

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and Dans of early European Geography, as it moved toward the ocean, this stream of pilgrimage descended, ploughing its way through the Celtic flood which had preceded it. Pioneered by sons of Dan it paused awhile in the Kymbric Chersonesus, and on the shores of Denmark—Dan's last resting place.

In the royal museum at Copenhagen there is, and has been for more than 275 years, a golden trumpet known throughout Denmark as the “Danish Horn.” This remarkable relic is a genuine trumpet of Zion. Its weight is one hundred and two ounces, and it measures two feet nine inches in length. The surrounding circumstances, its lily and pomegranate chasing, and the tracing of its Hebrew inscription, strongly sustain the position. This trumpet was discovered, partly concealed in the ground, by a farmer’s daughter in 1630, in the diocese of Rypeny.

How did it find its way from Jericho to Jutland?

It came with Dan across the continent.

These wayworn pilgrims trending ever westward, lost and left it there—a “way-mark” eloquent in silence,—for taking ships

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again they were at home once more upon the sea, and ploughed the English channel, free at last to reach their “little sanctuary” and dwell alone in safety. But it was only a very small portion of Dan that took this weary overland journey to the land of *Britham*, which is Hebrew for “*Covenant*.” These were of a small colony that had gone north before the days of Solomon to hew the cedars of Lebanon, and the oaks of Bashan for Dan’s navies, and had been caught there, when the Assyrians came down upon the straying fold of Israel. The bulk of Dan’s tribe, was, in those days, upon the sea, and when the “*Ten Tribed Kingdom*” fell of which they were a part, they escaped in their ships.

Eze. 11:
16

DAN

Why did Dan “remain in his ships”? Jud. 5:
This most adventurous tribe of Israel remained in ships in order that, when the day of trouble came, he might escape in them, reach his colonies abroad, and there gather strength for fuller conquest.

17

The exodus of Dan began in Egypt and

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Tanis was his youthful port. All through the period we have sketched his enterprise continued, and beneath the fostering care of Solomon it culminated. To these same colonies, grown greater as the centuries rolled on, came also all the other tribes disguised and lost, not only to each other but to themselves as well, and there, too, all renewed their strength.

The ancestor of the tribe of Dan was the son of Rachel's handmaid, one of Jacob's concubines, and was the firstborn of Rachel's household. "God hath judged me," said Rachel and she called his name Dan which means to judge, to rule.

Gen.
30:6

Num. i:
38, 39

Shortly after the Israelites left Egypt, the tribe of Dan numbered of fighting men *alone* "from twenty years old and upwards, all that were able to go forth to war, 62,700." When the land was divided by lot, in the judgeship of Joshua, Dan received a small portion of the south, on the *seaboard*. He soon acquired, by conquest, territory to the north, near Lebanon. Here were the oaks of Bashan, the cedars of Lebanon, the commerce of Damascus, the enterprising Phœnicians, and close by the emporiums of

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trade, Tyre and Sidon. An ideal country to develop shipbuilders and traders.

The coast of the children of Dan went out too little for them: therefore the children of Dan went up to fight against Leshem, and took it, and smote it with the edge of the sword, and possessed it and dwelt therein, and called Leshem, *Dan after the name of Dan*, their father. Jos. 19:47

And there went up from thence of the family of Danites . . . six hundred men appointed with weapons . . . wherefore they called that place Mahaneh-*Dan*. . . . Jud. 18: 11, 12

And they built a city and dwelt therein . . . and they called the name of the city *Dan*, after 29 the name of Dan their father. Jud. 18:

We shall find Dan giving his name to places all along his travels. Dan was the pioneer of Israel. Out through the gates of Hercules, and into the Western Sea, these early pioneers sought new waters of adventure. Iceland, Greenland, even America were not unknown to them. Dan lived in ships: the ocean was his safe retreat; adventure was the spirit of his life; to pioneer and plant the flag of Israel's empire round the world his mission. This tribe planted colonies in Egypt, Greece,

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Spain and Ireland. As early as the time of Deborah they had a colony in the North of Ireland, called Jeroconda, the Hebrew for Jerusalem.

Argos is said by the Greeks to have been the birth place of Hercules. Herodotus, who went to some trouble to find out who Hercules really was, made a special voyage to Tyre and found an older temple to Hercules. The origin of the Grecian Hercules, or Heracles as it is in Greek, seems to have been in the daring adventures and exploits of the semi-traders and buccaneers of Tyre and Dan, out of which they formed an ideal man, suitable to that heroic age and in apparent conformity with the earliest divine command to "subdue" and "have dominion." In Hebrew, *rakal* means to *trade* and Heraclean means *traders*. *Argoz* also, from *ragoz*, to move, is Hebrew for a *portable chest*, a name which might well symbolize *trade* or *commerce*.

The original Ionian confederation, on the Asiatic side of the Ægean, numbered *twelve* cities, founded five centuries after the settlement of Israel on the shore of the Mediterranean. "It seems to me," says Herodotus, "that the number twelve was chosen by the

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Ionians and that they were unwilling to exceed this number." The number twelve is distinctly Israelitish and one which Israelites at all times clung to as the symbol of their united nation.

Cume, the most important city of the Æolic confederation (also made up of twelve cities) was the traditional home of the Sibylline Oracles which many think to have been of Hebrew origin. Indeed the name of the Sibyl, in Hebrew, (Shibul "an ear of corn," plural Shibboleth or Sibbuleth) points probably, says an author on freemasonry, to the idea of Virgo presiding over the harvest; while Egypt was her original home, whence she passed through the cities of the Grecian Isles to the shores of Italy.

There is much evidence of the early connection between Israel and the different tribes of Greece. From the Heraclidæ, the Isrealitish element can be traced through the early rulers of Argos to the kings of Macedon and Alexander the Great. And on another line to the governing class of Sparta, the Lacedæmonians.

It is recorded in Maccabees XII and in Josephus, that at about 180 B.C., the king

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of the Lacedæmonians sent the following letter to the Jews in Jerusalem.

I Mac. Areus king of the Lacedæmonians to Onias
12:20- the high priest, greetings:

22 It is found in writing, that the Lacedæmonians and Jews are brethren, and that they are of the stock of Abraham: Now, therefore, since this is come to our knowledge, ye shall do well to write unto us of your prosperity.

The Jews are stated by Josephus to have replied thus:—

We joyfully received the epistle, and were well pleased, although we did not need such a demonstration, because we were satisfied about it from the sacred writings.

Dan's name is omitted in the genealogies of the tribes, given in I Chronicles. In the future sub-division of Palestine, noted in Ezekiel, Dan, however, heads the list of all the tribes. The reason for the omission in the genealogical records is that the greater portion of the tribe of Dan had left Palestine and were settled in their different colonies, the chief one being in Ireland.

Where Dan is we must find the Canaanites.

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We have them in the Irish—the *southern* or Roman Catholic Irish. These lived with Dan and Simeon in Palestine (Philistines) and came with Dan to Ireland. They boast of their Phœnician origin (Fenians), and are to this day “hewers of wood and drawers of water,” and “thorns in the side and pricks in the eyes” of English and Americans only. Truly the Canaanite is still in the land of Israel.

And the Lord spake unto Moses in the plains of Moab by Jordan near Jericho, saying, Speak unto the children of Israel, and say unto them, When ye are passed over Jordan into the land of Canaan; then ye shall drive out all the inhabitants of the land from before you, and destroy all their pictures, and destroy all their molten images, and quite pluck down all their high places: and ye shall dispossess the inhabitants of the land, and dwell therein: for I have given you the land to possess it. . . .

Num.
33:50-
56

But if ye will not drive out the inhabitants of the land from before you; then it shall come to pass, that those which ye let remain of them shall be pricks in your eyes, and thorns in your sides, and shall vex you in the land wherein ye dwell. Moreover it shall come to pass, that I shall do unto you, as I thought to do unto them.

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Therefore, where we find Lost Israel, there we must find the Canaanite. Also conversely, where we discover nations of Canaanitish origin, there we have made advance towards the discovery of the lost sections of the Hebrew race.

Phœnicians was the name given to the Canaanites by the Greeks. The Hebrews and the Phœnicians, or Canaanites, were adjoining races, speaking two distinct forms of the same language. Authorities are agreed that the Keltic race has two plainly marked divisions: one the Kelts proper, also called Gauls and Gaels; the other Kymry, or Belgæ. The kingdom of Israel, according to the Syrian inscriptions, was known as Beth-Kumri; the Belgæ of Briton were known as Kymry, a name preserved in Wales to the present day.

Dan has left his waymarks everywhere, and from that early age to this, upon the ever widening ripple of exploration the keels of his ships were first to find new fields for enterprise.

Had we time and space we might show ample arguments to prove that Samson, of the tribe of Dan, was Hercules; that Colchis

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with its golden fleece was but a colony of Dan; that the Greeks, called Danai by their earlier historians oftener than by any other name, were the sons of Dan; that Mace-dan-ia was another colony of this same people; that the Lacedanmonians actually claimed their descent from Abraham; that Spain was ruled by Solomon's prime-minister, whose tomb is there today; that all the Black Sea region was colonized by Dan; that Ireland was judged by the Tuatha de Danaans from the Hall of Tara and that Simeon, his fraternal shipping tribe, was the father of the Welsh whose language phonetically is almost Hebrew still and, called by their earliest name, were known in England as Simonii.

It is along these highways which Dan pioneered into the wilderness that we may trace him to our midst.

JUDAH AT JERUSALEM AND THE ESCAPE OF A REMNANT

The House or Kingdom of Judah, which included Benjamin and Levi, continued for one hundred and thirty-five years after the fall of

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the kingdom of Israel and the deportation of the Ten Tribes, 585 B.C.

In B.C. 627, Jeremiah received his divine commission as prophet. He cries:

Jer. 2:28 According to the number of thy cities are thy gods, O Judah.

Jer. 5:1 Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that seeketh the truth.

Political factions in Jerusalem demanded alliance with one or other of the great powers of the day; one party seeking a league with Egypt against Assyria; another, close relations with Assyria against Egypt. Jeremiah, following the lead of Isaiah, urged that Judah ought to have no foreign relations; that as the people of God, it should keep itself isolated from heathenism. Religion and politics were only different names for the same thing in the eyes of Jeremiah. To him, alliance with a heathen nation was equivalent to adopting their idolatry.

As the representative of Jehovah, Jeremiah demanded that the State should follow his

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counsels and not that of any political party or even of the king.

Conditions becoming more and more acute, demoralization within and menace of utter destruction from without, Jeremiah foresaw that the Chaldean power was irresistible and strove to bring his countrymen to a willing submission as the only means of preserving the State. Even human sagacity might have taught them that resistance would lead to deportation; but it was further revealed to Jeremiah that the captivity to follow would terminate in seventy years.

One appeal to his countrymen followed another:

From the thirteenth year of Josiah the son of ^{Jer. 25:} Amon king of Judah, even unto this day, that ³⁻⁹ is the three and twentieth year, the word of the Lord hath come unto me, and I have spoken unto you, rising early and speaking; but ye have not hearkened. And the Lord hath sent unto you all His servants the prophets, rising early and sending them; but ye have not hearkened, nor inclined your ear to hear.

They said, Turn ye again now every one from his evil way, and from the evil of your doings, and

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dwell in the land that the Lord hath given unto you and to your fathers for ever and ever: And go not after other gods to serve them, and to worship them, and provoke me not to anger with the works of your hands; and I will do you no hurt. Yet ye have not hearkened unto me, saith the Lord; that ye might provoke me to anger with the works of your hands to your own hurt. Therefore thus saith the Lord of hosts; Because ye have not heard my words, Behold, I will send and take all the families of the north, saith the Lord, and Nebuchadnezzar the king of Babylon, my servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and make them an astonishment, and an hissing, and perpetual desolation.

The advance of Nebuchadnezzar with an army of Chaldeans and Syrians spread terror on all sides.

On the fall of Jerusalem, Nebuchadnezzar, instead of setting up a Chaldean governor in Jerusalem, appointed Mattaniah, the third son of Josiah, changing his name to Zedekiah.

In the ninth year of the reign of Zedekiah, the king of Babylon made a second expedition against Jerusalem and lay before it eighteen

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months. The city was taken in the eleventh year of the reign of Zedekiah.

Then the king of Babylon slew the sons of Zedekiah in Riblah before his eyes: also the king of Babylon slew all the nobles of Judah. Moreover he put out Zedekiah's eyes, and bound him with chains, to carry him to Babylon. And the Chaldeans burned the king's house, and the houses of the people, with fire, and brake down the walls of Jerusalem.

Then Nebuzaradan the captain of the guard carried away captive into Babylon the remnant of the people that remained in the city.

Josephus says in his History of the Jews:

Now the general of the army, Nebuzaradan, when he had carried the people of the Jews into captivity, left the poor and those that had deserted and gone into the country from Jerusalem, and he made one whose name was Gedaliah, the son of Ahikam, a person of a noble family, their governor, which Gedaliah was a gentle and righteous disposition.

Nebuzaradan also took Jeremiah the prophet out of prison (where Zedekiah had put him for fear of the Jews) and would have persuaded him to go along with him to Babylon for that he had been enjoined by the king Nebuchadnezzar to

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supply him with whatsoever he wanted: and if he did not like to accompany him to Babylon, he desired him to inform him where he resolved to dwell, that he might signify the same to the king. But the prophet had no mind to follow him, nor to dwell anywhere else, but would gladly live in the ruins of his country and in the miserable remains of it. When the general understood what his purpose was, he enjoined Gedaliah, whom he left behind, to take all possible care of him, and to supply him with whatsoever he wanted. So, when he had given him rich presents, he dismissed him. Accordingly Jeremiah abode in a city of that country which was called Mizpah, and desired of Nebuzaradan that he would set at liberty his disciple, Baruch, the son of Neriah, one of a very eminent family and exceedingly skillful in the language of his country.

In the forty-first chapter of Jeremiah, we read that Ishmael, son of Nethaniah, rose up against Gedaliah, the governor, and slew him:

Jer. 41: Then Ishmael carried away captive all the
10-12, residue of the people that were in Mizpah, even
16-18 the *king's daughters* . . . whom Nebuzaradan
the captain of the guard had committed to
Gedaliah. . . . But when Johanan the son of

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Kareah, and all the captains of the forces that were with him, heard of all the evil that Ishmael the son of Nethaniah had done, then they took all the men, and went to fight with Ishmael. . . . Then took Johanan . . . all the remnant of the people whom he had recovered from Ishmael . . . and the women, and the children. . . . And they departed, and dwelt in the habitation of Chimham, which is by Bethlehem, to go to enter into Egypt. Because Ishmael . . . had slain Gedaliah . . . whom the king of Babylon made governor in the land.

Jeremiah again warns:

The Lord hath said concerning you, O ye Jer. 42: 19 remnant of Judah; Go ye not into Egypt: know certainly that I have admonished you this day.

But Johanan the son of Kareah, and all the captains of the forces, took all the remnant of Jer. 43: 5-7 Judah. . . . Even men, and women, and children, and the *king's daughters*, and every person that Nebuzaradan the captain of the guard had left with Gedaliah . . . and Jeremiah the prophet, and Baruch the son of Neriah. So they came into the land of Egypt: for they obeyed not the voice of the Lord: thus came they even to Tahpanhes.

The story of Jeremiah's sojourn in Egypt

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with the Royal Remnant is only briefly told in his own writings (Chapters 40–43), but its eventful character is filled up by data which have since been gleaned from collateral and secular history.

By Pharaoh, their recent ally, and the implacable enemy of Babylon, the refugees were heartily welcomed. They were treated with marked consideration, and all those who had erred in their hearts in coming there were soon initiated into all the mysterious idolatries of their ancient House of Bondage. They were taught to burn incense to the Queen of Heaven, and fill themselves from Egypt's flesh pots to satiety.

But Jeremiah was insistent in his warnings, and foretold the utter destruction of the land, and of all who willingly had sought its shelter and were reconciled to being there. He doomed all such to die there by the pestilence or sword, or else to be carried in perpetual chains to Babylon.

He declared moreover that Nebuchadnezzar should certainly spread his royal pavilion and set up his throne over certain great stones which he buried in their presence in the brick kiln which was at the entry of the

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Palace, and that he should “array himself with the land of Egypt, as a shepherd putteth on his garment.” Now Pharaoh had directed that Jeremiah and his special party (who at Johanan’s instance, were perhaps *quasi* prisoners, nor for their Babylonian leanings wholly welcome in the land) should be quartered at his own palace, or in the citadel of Tahpanhes (that is they were under political surveillance), and there they dwelt so long as they remained in Egypt, a distinct and separated group.

These were Jeremiah, his daughter Hamutal, wife of King Josiah, Baruch, Ebed-Melech, the *king’s daughters* and a chosen few whom God had reserved for work elsewhere and yet to come. And of this remnant the contrasted prophecies are equally as pointed as are those directed at the other *disobedient* section of the refugees.

Meanwhile the major part of the Jewish colony, who were settled at Daphne near by the citadel, gradually fell into the worship of Astarte.

At length the news of Nebuchadnezzar’s success at Tyre, after a siege of thirteen years, brought the menace of his long de-

Jer. 43:
12

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layed invasion of Egypt. In the confusion the Book of Jeremiah ends and the prophet himself and his chosen favored remnant disappear!

What became of "the small number that escaped"?

Only the half of Jeremiah's life mission had thus far been accomplished. He was commissioned as a prophet:

Jer. 1: See, I have this day set thee over the nations
10 and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down:
To Build and To Plant.

In the prosecution of the first part of this task, Jeremiah had lived to see the four successors of Josiah come to nought. Johoahaz was "rooted out," by Pharaoh Necho, Jehoiakim was "pulled down" by Nebuchadnezzar, who also "destroyed" Jehoiakin and "threw down" Zedekiah. Truly he had prophesied in evil days, and lived to see their evil outcome!

But was his life-work therefore ended? If so, it terminated at the moment of fruition.

There is the most positive Scriptural foundation for the building and planting of

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David's rescued Sceptre beyond the reach of Gentile interference. Of all who might have been entrusted with its accomplishment, Jeremiah was best fitted for the task. An unswerving minister of God; a statesman of wide international experience; a cabinet officer whose acquaintance with affairs spanned the reigns of five successive rulers in his native land; a Prophet fully imbued with the spirit of his mission, and consistently educated for it from his birth; with a compact and faithful body of interested adherents; with a wealth of treasure prepared so as to be ready for his instant use; we believe that Jeremiah took advantage of the fall of Egypt to escape therefrom exactly as "Israel" had already done in Media, when the Assyrian empire fell.

Constrained to go down into Egypt against his will, and having openly denounced those who had fallen away from Jehovah to Astarte, the prophet and his few adherents were ostracised by the majority of the Jews who dwelt in Egypt. Egypt herself was in the throes of an internecine rebellion whose outcome Jeremiah had himself predicted. It is incompatible with human reason that the prophet

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should not have laid his own plans in view of the incidents he was so plainly commissioned to predict, and in which as a necessity of its fulfilment his own safety was particularly guaranteed.

In Baruch's day a barque, quietly laden at Tanais, close at hand, and loosed from her moorings with so small a band of refugees, would have been lost, save to its own crew, so soon as it had cleared the harbor's mouth. In later days but long antedating Christianity in their *origines*, indeed synchronizing therein with the very generation of Jeremiah's disappearance from Tahpanhes, a group of Western Chronicles and Legends constantly point to Spain as a temporary resting place, and to Ireland as the refuge of just such a Remnant of Hebrew Notables.

Charged with the safety of the seed of David, and positively commanded to "build and to plant," Jeremiah is traced to Egypt with the "king's daughters" and then disappears to Biblical Chronologists. At this point Irish Chronicles supply the missing data.

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BENJAMIN

The Two Tribed Kingdom of "Judah" still ruled over by one of the descendants of David, continued for one hundred years after the Ten Tribed Israel became "lost." To this kingdom the priestly tribe of Levi cleaved, and unto them, "for David's sake," the Lord *lent* temporarily the tribe of Benjamin. The latter tribe has, since then, disappeared, and joined the Ten Tribed Kingdom in disguise, but the two tribes, Judah and Levi, familiarly known as the "Jews" are still with us, with no possibility of ever losing *their* identity.

They are a marked, identified and special people.

The prophecy that *Judah* should never be lost is as explicitly set forth in Holy Writ, as the one that *Israel* should be. But there was a still more pointed promise to this section of Jacob's children, to wit: that the sceptre should not depart from Judah, nor a law-giver from beneath his feet, until the Millennium. In support of this rendering, or paraphrase of Jacob's blessing, we refer to Lange and other leading commentators. The concensus of the most learned students of

Jer. 6
Luke
21:20-
24

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prophecy is, that Jacob will not, and may not “come home to his rest” (or Shiloh) until that time arrives which we moderns have denominated the Millennium.

It is generally agreed that our translation (King James version) is at fault in making Shiloh a proper name in this connection, so that even if *Messiah's time* is signified by the word, it is the time yet future of his *second* coming rather than the first, which left a sword and not a sceptre.

Several times during the five hundred years of *recognized* succession from David to Zedekiah, his seed was threatened with extinction and the sceptre seemed about to depart but God always provided a man to sit upon the throne. Shall we believe then that in Zedekiah's day the sceptre was actually suffered to “depart”? Nevertheless, nothing is so certain as that the sceptre disappeared at this particular time! Josephus, relating the fortunes of Zedekiah, whom he regarded as the last king of Judah says: “And after this manner have the kings of David's race ended their lives, being in number twenty-one until the last king (*i.e.*, Zedekiah).”

The *promise* demands the perpetual exist-

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ence of a child of David's line in true heraldic succession, and actually holding the sceptre of acknowledged regality over either a separated part or over all of Judah's tribe. It demands a Ruler *as such*, a crown, a sceptre, and a people. There was a Royal Remnant that went out of Jerusalem. It was Davidic, Judaic, and Levitical and with it went the whole regalia of the realm, and a child of Zedekiah so gentle as to be called the Tender Twig, and for her guardian Jeremiah who chiefest among all of Jehovah's prophets and of Judah's prime ministers was directly commissioned "to plant" the twig, and "build" the monarchy anew.

When the disciples asked the Savior after his resurrection, whether he would at *that* time "*restore again the kingdom to Israel*," he rebuked them, saying: "It is not for you to ^{Acts 1:} know the times or the seasons, which the ^{6, 7} Father has put in his own power."

Their question has a double significance. It, as well as the Savior's reply, recognizes the apparent lapse in the supremacy of Judah, and both question and answer imply the expected transfer of the sceptre to the Ten Tribed Kingdom. The Savior avoided shed-

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ding any light upon the fate, fortunes or whereabouts of the sceptre or the throne seat; nor did he come to occupy them *then*, for immediately thereafter "he was caught up into heaven."

At the time of the Disciples' conversation with the ascending Savior the sceptre had been swaying over Israel for full five hundred and ninety-five years. But the time for its manifestation had not then arrived, and the disciples, and all the tribe of Benjamin, from which they had been drawn, had other work before them. They were to bear the light of the new covenant to these lost sheep of the House of Israel, to which kingdom they actually belonged. They were simply "lent" to Judah and "for David's sake." The lease had now run out, and they were sent unto their brethren. They had an unerring guide, the Holy Spirit, and a searching light, the Gospel. So absorbed in its mission was this Christian section of the tribe that it soon lost the merely material purport of its origin. The other section of Benjamin, which later was Christianized in Judah, escaped from Jerusalem, during the Roman siege, about 70 A.D. As we shall see,

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they were the last of the Ten Tribes to reach the British Isles.

Mr. Totten quotes Mr. Edward Hine of England, as saying of Benjamin:

Benjamin is a tribe of *Israel*, one of the *ten*, and not a tribe of *Judah*, one of the *two*. The disciples of Christ were from Benjamin, therefore Israelites and not Jews. Paul was an Israelite, and not a Jew. The conversions at Pentecost included Israelites from Benjamin and not Jews from Judah.

The Theocracy of Israel consisted of twelve tribes, and when Israel first became a kingdom it still contained twelve tribes. Prior to the Second Coming of Christ, the Nation of Israel will again comprise twelve tribes; but now the House of Israel only includes ten tribes. Saul, David, and Solomon were kings over the whole twelve. It was because "Solomon did evil in the sight of the Lord" that the Lord said, "I will surely REND the kingdom from thee, notwithstanding in thy days I will not do it, for David thy father's sake; but I will rend it out of the hand of thy son. Howbeit I will not REND AWAY ALL the kingdom, but will give ONE TRIBE to thy son, for David, my servant's sake, and for Jerusalem's sake, which I have chosen."

I Kings
11:6, 11,
12

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The kingdom of *Israel* was to be rent away from Solomon's son, not the house of *Judah*; yet, ONE TRIBE, even belonging to Israel, was to remain with Judah. Jeroboam, who was not Solomon's son, met Ahijah the prophet; Jeroboam being dressed in a new garment, Ahijah caught hold of it, and tore it into twelve pieces, saying to Jeroboam, "take these TEN PIECES, for thus saith the Lord, the God of Israel, behold I will REND the kingdom out of the hand of Solomon and will give TEN TRIBES to thee, but he shall have ONE TRIBE, for my servant David's sake, and for Jerusalem's sake, the city which I have chosen, OUT OF ALL THE TRIBES OF ISRAEL."

I Kings
11:31,
32

The ONE TRIBE was to be taken out of the TEN, therefore, Israel would be left for a time with only NINE; and for a time Judah would possess THREE TRIBES, I say only for a time: because this one tribe was not a positive gift, but only a loan, to serve a special service: "I will take the kingdom out of his son's hand and give it unto thee, even TEN TRIBES and unto his son will I give ONE TRIBE that David my servant may have A LIGHT ALWAY before me in Jerusalem the city which I have chosen me to put my name there." Therefore the mission of the one Tribe was to be "a light"—it was to be separated from Israel and to serve this purpose

I Kings
11:35,36

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under Judah; nevertheless, though with Judah it belonged to Israel. This tribe was Benjamin's, and was with Judah after the revolt. After Hoshea's captivity, Judah, Levi and Benjamin were left in the land and one hundred and twenty-two years later (590 B.C.) these three tribes went into Babylonish captivity for seventy years. These three tribes returned also from Babylon.

II Chr.
25:5

Ezra even goes so far as to record the ancestry of the chief men who returned and mentions only those of Judah, Levi, and Benjamin. It must be remembered that the original inheritance of Benjamin in the land, was a slip north of Jerusalem, including Bethel and Jericho, but after they returned from Babylon, Obadiah distinctly refers to Benjamin as possessing Gilead, a country extending very considerably northwards and near to the Sea of Galilee. It would be in these parts that this, the only tribe of Israel, would be found in the time of Christ. The Jews, or Judah, were then still inheriting Judea, southwards; and it is important to note that when Christ came, he did not go in quest of his disciples in Judea, although he did select Jerusalem as the city to place his name there. But why should he not have selected his disciples from the Jews of Judea? This could not be; because, having selected the city, he wanted a

Ezra
1:5

Ob.
1:19

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- John 1:11** light. He could not possibly get this from the Jews, because Christ—himself from Judah—came to his own, but his own (tribe) received him not—utterly rejected him. How, then, could Judah supply the wanted “light,” when they had no light? “Therefore,” said Jesus, “say I unto you, the kingdom of God shall be taken from you (Judah), and given to a NATION bringing forth the fruits thereof” (Israel). Hence, Christ goes northward to the “country of Benjamin,” after the ONE TRIBE OF ISRAEL whose especial mission it was to be “A LIGHT” before him: and “by the Sea of Galilee,” finds Peter and Andrew.
- Matt. 11:43**
- Matt. 4:18**
- John 1:47**
- In this region were the twelve selected, all of Benjamin, not of Judah—unless, may be, Judas represented Judah, and Barnabas, Levi. He said of Nathaniel: “Behold, an Israelite, indeed,” meaning that he was not a Jew; and Peter, when in the hall of the High Priest, surrounded by Jews, was known not to be a Jew by his speech. Hence I maintain it to be a very grave mistake to speak of these disciples as Jews, or to hold them up as examples of Jewish conversions. This point is further substantiated by the fact, that, after the ascension, the great Apostle, the great Light, the mighty Paul, comes forth and avows himself, “an Israelite of the seed of Abraham, of the tribe of Benjamin,” the ONE
- Rom. 11:1**

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SPECIAL TRIBE purposely left with Judah, until the days came when they could hold forth the glorious light of the everlasting Gospel. This One Tribe was the remnant of Israel left in the land, to which Joel referred, saying: "In Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call"; bringing us to the day of Pentecost, when three thousand were converted, and numbers were added to the Church daily. Peter speaking of Pentecost, says, "This is THAT which was spoken by the prophet Joel": meaning, that Pentecost was but the fulfilment of Joel's prophecy: that Joel had foretold of this outpouring of God's Spirit, and which was but the foreshadowing of a still more glorious outpouring yet in reserve for us.

It is most evident that Joel does not prophesy of the Jews at all, in relation to this great event. His prophecy of Pentecost is directed entirely to ISRAEL. He has nothing to do with Judah, excepting in his last chapter and then, is chiefly referring to events yet to take place. His first and second chapters include Israel only, and as showing their political relationship with certain Gentiles.

Properly understood, they are in reality most important chapters of pure English History: therefore I maintain the conversions at Pentecost

Joel
2:32

Acts
2:16

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Rom.
11:4,5

Acts
3:25

were not Jewish, but embraced only Israel and that, as Benjamin only was in the land at this time, belonging to Israel, so Pentecost included only this "One Tribe." This "One Tribe" was "a remnant according to the election of grace," and were, as Paul said, Israelites to whom pertained the adoption and the glory and the covenants; in whose "seed shall all the kindreds of the nations be blessed." And as the promises can only be realized in Christ, and, as the Jews have not been, and are not yet, in Christ, therefore, they are not in "adoption"; neither have the kindreds of the earth been blessed through them. Hence, it is evident that the Jews, as a people, had no part in the conversion of Pentecost.

Lastly we come to the fact recorded by Josephus, that all the Christians of these times escaped from Jerusalem unhurt, immediately prior to the siege of Jerusalem by the Romans. These Christians were Israelites, of the tribe of Benjamin; no harm was done to them; they escaped, leaving their brethren of Judah behind to suffer the punishment of their sins in rejecting their Saviour. Christ made overtures to them, but they resolutely denied him. Paul preached to them—called himself a Jew, simply in order to be in communion with them—but they would not hear him. Some of them for a time received his good tidings; but afterwards they forsook

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him and fell back to Judaism. Hence it was that Paul turned his attention to the Gentiles instead. Therefore, the Jews were left behind for punishment, to suffer all the horrors of the Roman siege.

But not so with Benjamin; they had now fulfilled their mission; they had been "a light alway" before Christ; they preached the great Light of the Gospel; they alone were used by God to proclaim the good Tidings to their brethren, the "lost sheep," the nine tribes who were then "scattered sheep" in the Northwest region; and now, having accomplished the work they were given to do, the time arrived for them to depart. So, just as Pentecost was fulfilling prophecy given to Israel by Joel, so was their deliverance from Jerusalem the fulfilment of prophecy given to Israel by Jeremiah.

This great prophet comes forth plainly to their rescue, and says to this "one tribe," "O ye children of Benjamin, gather yourselves to FLEE OUT of the midst of Jerusalem, and blow the trumpet in Tekoa, and set up a sign in Beth-haccerem, for evil appeareth out of the north" [the Roman siege] "and great destruction." By the will of God, they, the "one tribe" were to escape. Hence, these were not Christian Jews, as Josephus tells us they were, but Christian *Israelites*, composing the one tribe of Ben-

Jer. 6:1

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jamin, and whose descendants are now numbered with us in Britain, and to whom we are indebted for the tidings of the Gospel.

This tribe did not (wholly) escape by the Northwest, but (its light-bearers) took shipping by the Great Sea, hence would come through Italy, by way of Rome; that though possibly we might receive the glad tidings through the medium of Rome, yet *never* through the false Church of Rome, but through our kindred of Benjamin. They would then make their way through France, through Gaul and Normandy, simply directed by the finger of God to the one point of concentration, where crossing the English Channel, they would meet in England the other nine tribes of Israel. These tribes had made their way to England from the Northwest points, where their fathers having previously had the Gospel proclaimed to them, were the more ready to receive it, via Benjamin, by way of Rome.

These invading Normans were really our own kindred Benjamin, adopting this means by direction of God, to reunite themselves with the main body.

In the Normans, who, with wolves upon the prows of their ships, came into Israel's resting place and "ravined" "in the morning" of their conquest, over the spoil, and

Gen.
49:27

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“divided” it, in the Doomsday Book, in the evening of their victory, we have the incoming of that tribe which is to “dwell safely” by the Lord’s anointed.

Let us return and follow the fortunes of Judah, with whom Benjamin still dwelt.

THE SCARLET THREAD

When Jacob and his sons left Palestine, at the time of the famine to settle in Egypt under the protection of Joseph, Judah with his two sons, Pharez and Zarah, accompanied his father. The account of the birth of these twins is given as follows:

And it came to pass, in the time of her ^{Gen. 38} travail, that the one put out his hand: and the midwife took and bound upon his hand a scarlet thread, saying, This came out first. And it came to pass, as he drew back his hand, that behold his brother came out: and she said, How hast thou broken forth? this breach be upon thee: therefore his name was called Pharez. And afterward came out his brother, that had the scarlet thread upon his hand: and his name was called Zarah. ²⁷⁻³⁰

Zarah always claimed to be the first born, because he bore the scarlet thread, but

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Pharez was looked up to as the head of the tribe of Judah.

The famine which drove Jacob and his sons into Egypt also induced Esau and his family likewise, to immigrate. During the course of six generations, Esau's descendants became so powerful that they headed a faction, which was the means of driving the Pharaohs who knew Joseph, from the throne of Egypt and Rameses III, the Pharaoh who ordered the midwives to destroy the Hebrew male children, was a direct descendant of Esau's.

As long as Joseph lived, the rivalry between Pharez and Zarah was kept in check, but after his passing it broke out and the children of Zarah seceded from Israel, left the land of Goshen and joined themselves to the faction headed by Esau's descendants.

When Seti I, father of Rameses III, came to the throne, the family of Zarah became very powerful, Pharaoh establishing them as princes of the province of Getulia, and when Moses was adopted by Pharaoh's daughter, Heman, Chalcol and Darda, great-grandsons of Zarah, were educated with him at the school of the court and received the best edu-

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cation that Egypt could afford. Solomon's wisdom is alluded to in I Kings:

And Solomon's wisdom excelled the wisdom of I Kings
all the children of the east country, and all the 4: 30,
wisdom of Egypt. For he was wiser than all 31
men; than Ethan and Ezrahite, and Heman, and
Chalcol, and Darda.

The first eighteen descendants of Zarah ruled in African Getulia. Deag-fatha, the nineteenth descendant, founded a colony in Spain, and in his son Bratha's reign the descendants of Zarah left Africa, established themselves in Spain and built the city of Brigantia. During the reign of Bille, Bratha's son, Western commerce reached its height. Bille's son Milesius succeeded him. He was a great traveller and so distinguished a prince that the Pharaoh of that period gave him his daughter Scota to wife. Later he visited one of the colonies of Dan in Ireland and while at the court of Fiacha, the ruling monarch of Ireland, Milesius met Miuriam, the granddaughter of the king and married her in the year 3396 A.M. or 604 B.C. By her he had a son who is known in history as Eochaid the Heremon. About 590 B.C. Milesius took

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advantage of internal dissensions and his son Eochaid was crowned King of Ireland. This Eochaid, as we have seen was a direct descendant of Zarah son of Judah; also the kingdom of Ireland, which had been ruled for years by his mother's family, had been established in Ireland since the time of Deborah, by the tribe of Dan.

Irish tradition tells us that at the time Nebuchadnezzar was conquering Egypt, a ship stranded on the shores of Ireland, and some venerable men, Ollams as they were called, accompanied by a young girl and many religious relics, landed, and shortly after, this young girl married the King of Ireland.

These traditions also relate that from that time the worship of Baal ceased in Ireland, and was replaced by the worship of the true God. By this marriage of Jeremiah's ward, Tea Tephi, the daughter of Zedekiah who was of the line of Pharez, Judah's son, to Eochaid the Heremon, the direct descendant of Zarah, Judah's son, all rival claims to the throne of Judah were merged into one line.

Webster gives this derivation of the word Saxon: from Seax a short sword or knife, akin

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to Latin *Saxum*, rock, stone: knives being originally made from stones.

In his allusions to the raising of sons to Abraham, and to the crying aloud of the very “stones,” had his disciples held their peace, the Saviour may perhaps have made a *play on words* far deeper than the one he made upon the name of Peter. For, in the day he uttered it, our Anglo-Saxon ancestors dwelt all through Asia Minor and in the northern Black Sea region, and many devout men from among them had come up to celebrate that passover. Now it was to these “Lost Sheep of the House of Israel” that the Apostles were particularly sent. They, all of them, save Judas only, were of the tribe of Benjamin, which tribe (of Israel’s sons) must have formed the bulk of the mixed multitude that so disturbed Jerusalem with its Hosannas! Benjamin, it will be remembered, had been “lent,” only, to Judah, “for David’s sake”; and, if we read between the lines of *prophecy*—in the after light of *history*—had been left there for the express purpose of ultimately acting as a “light-bearer” unto his fellow tribes when true “Light” should arrive. Indeed, the play on Peter’s name acquires a new

Matt.

3:9

Luke

3:8

19:40

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significance when we remember that he too,
I Peter 2: 4-8
Eph. 2: 19-22
was a "Saxon," a stone, and that on and out of *Saxons*, stones, hath Christ built his Church, nor have the gates of *Rome* prevailed against it, as the Reformation testifieth.

The "Seven Churches of Asia Minor" were the bulk of *seven* of these Anglo-Israelitish Tribes, which spread out through Macedonia and Greece, and now have disappeared from there; Benjamin, the Light-bearer, was an eighth. The other two, Dan and Simeon, the ninth and tenth, had long before escaped unto the Isles, for both of them remained in ships and were pioneers of Israel.

Judges 18
I Chron. 4:42
When Shalmaneser descended upon Israel he did not disturb the southwest coast tribes, Dan and Simeon, for the kingdom of Judah, which was at peace with Assyria, lay between them and Samaria. They each had *colonies*, however, Dan in the north at Laish or Dan and Simeon in the east, at Mount Seir which did share in the captivity, and thus by representation, at least, all of the ten went to Assyria.

Their kingdom having thus been destroyed, and their king and brethren deported, Dan and Simeon now embarked in

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their ships, and fled away to the islands in the north and west of Europe.

Here they appear as the Simonii or ancient Welsh, and the Tuatha de Danaans of ancient Ireland. The appearance of Dan in Ireland, about 1000–721 and 580 B.C., is unmistakably written on the pages of British history. (See Keating, Cox, *The Four Masters*.)

It was with Dan in Ireland, known there from the earliest times as the Tuatha de Danaans, that Zedekiah's daughter, Tea Tephi, the sole surviving lineal descendant of David, and the preserver of his line and sceptre, took refuge at the time of the Babylonish captivity. And it was with her that the "Stone Wonderful" of Ireland came to rest beneath the throne seat of the British monarchy. From that day down to this, from Tara (Eochaid and Tephi) to Dunstaffnage (Fergus I), from Dunstaffnage to Scone (Kenneth), from Scone to London and Westminster Abbey (Edward), "Jacob's Stone" has borne true *tesimony* to a Davidic line of sovereigns.

The Eight Tribes (with small portions of the other two) had a long and weary over-

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land journey ere they too were gathered in the “Blessed Isles.” They lost their very language as they went, and stammered at uncouth vocabularies. But this was all as prophesied. Traditions faded out and genealogies were lost. Called by another name, gathering under a new and better covenant, as it was also promised, they trended slowly westward with the course of empire, towards that “north country”—“the isles afar off”—wherein alone they might recover strength. They were sifted as in a sieve, and yet no kernel fell upon the earth.

In this great emigration they strewed their course with the signs of their pilgrimage, setting up waymarks here and there in the traditions which they dropped. They even left their customs impressed upon the peoples through whom they passed, or whom, accompanying them like the stragglers and camp followers of a vast invasion, they left behind at length, settled along their pathway, while they,—the dominant people, the leaders of the movement—impelled by greater destiny, moved on beyond in spite of failing strength and reached at last their “little sanctuary.”

Isa.
41:1

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This journey through the northern wilds of Europe was full forty times as long, from its inception to its close, as that which they had murmured at on leaving Egypt.

The very streams of Europe mark their resting places, and in the root of nearly all their ancient names (*Dan* or *Don*) we can trace the trail of these wanderers. Hence, the *Dan-ube*, the *Dan-ieper*, the *Dan-iester*, the *Dan-an*, the *Dan-inn*, the *Dan-aster*, the *Dan-dari*, the *Dan-ez*, the *Dan*, the *Don*, the *U-don*, the *Eri-don*, and the thousand other *dans* and *dons* and *dins* of ancient geography down to the *Danes* in *Danemerke*, or “*Dan’s* last resting place.”

Thence taking ships again, as though recovering from a dream of ages, Dan crossed the English Channel. Since then he has “remained in ships!”

PART II

Manasseh—America

I believe strictly in the Monroe Doctrine,
in our Constitution, and in the laws of God.

MARY BAKER EDDY.

And one told Jacob, and said, Behold, thy son Joseph cometh unto thee: and Israel strengthened himself, and sat upon the bed. And Jacob said unto Joseph, God Almighty appeared unto me at Luz in the land of Canaan, and blessed me, and said unto me, Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people; and will give this land to thy seed after thee for an everlasting possession. And now thy two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt before I came unto thee into Egypt, are mine; as Reuben and Simeon, they shall be mine. And thy issue, which thou begettest after them, shall be thine, and shall be called after the name of their brethren in their inheritance.

And Israel beheld Joseph's sons, and said, Who are these? And Joseph said unto his father, They are my sons, whom God hath given me in this place. And he said, Bring them, I pray thee, unto me, and I will bless them. Now the

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eyes of Israel were dim for age, so that he could not see. And he brought them near unto him; and he kissed them, and embraced them. And Israel said unto Joseph, I had not thought to see thy face: and, lo, God hath showed me also thy seed. And Joseph brought them out from between his knees, and he bowed himself with his face to the earth.

And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought them near unto him. And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh was the firstborn. And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, the Angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth.

And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him: and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head. And Joseph said unto his father,

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Not so, my father: for this is the firstborn; put thy right hand upon his head. And his father refused, and said, I know it, my son, I know it: he also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations. And he blessed them that day, saying, In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh: and he set Ephraim before Manasseh.

Genesis 48: 2-20

MANASSEH—AMERICA

Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews? Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me? Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done?

Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from thence.

John 18:33–36.

STANDING in Jerusalem, the very centre of the “old world,” arraigned before *that* world’s supreme power and in the accusing presence of *that* world’s priesthood, Jesus answered Pilate’s question, “Art thou the King of the Jews?” with these remarkable words, “My kingdom is not of this world.” No! Not of that old world which had killed

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the prophets, had rejected him, and was about to crucify him!

The throne of *that* world was, and is still, occupied by its own representative of whom we read in *Science and Health with Key to the Scriptures*, by Mary Baker Eddy, page 252:

Material sense lifts its voice with the arrogance of reality and says:

I am wholly dishonest, and no man knoweth it. I can cheat, lie, commit adultery, rob, murder, and I elude detection by smooth-tongued villainy. Animal in propensity, deceitful in sentiment, fraudulent in purpose, I mean to make my short span of life one gala day. What a nice thing is sin! How sin succeeds, where the good purpose waits! The world is my kingdom. I am enthroned in the gorgeousness of matter. But a touch, an accident, the law of God, may at any moment annihilate my peace, for all my fancied joys are fatal. Like bursting lava, I expand but to my own despair, and shine with the resplendency of consuming fire.

Jesus, “the best man that ever trod the globe,” did not reign but was crucified in *that* world which is defined in *Science and Health*:

S. & H.

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S. & H. JERUSALEM. Mortal belief and knowledge
589 obtained from the five corporeal senses; the pride
 of power and the power of pride; sensuality;
 envy; oppression; tyranny.

In *that* world Levi was and still is priest.

S. & H. LEVI. (Jacob's son.) A corporeal and sensual
590 belief; mortal man; denial of the fulness of God's
 creation; ecclesiastical despotism.

Eze. Of that world's throne, "I will overturn,
21:27 overturn, overturn it," said the Lord, in
 Zedekiah's day. And so he hath:

From Palestine to Tara, through Tea
Tephi, it was overturned; from Tara to
Scotland, through Fergus, it was overturned;
from Scotland to Westminster, through
James the First, it was overturned—

AND! ! IT shall be no MORE.

UNTIL HE COME WHOSE RIGHT IT
IS. AND I WILL GIVE IT UNTO HIM!

Isa. And the government shall be upon his shoul-
9:6, 7 der: and his name shall be called Wonderful,
 Counsellor, The mighty God, The everlasting
 Father, The Prince of Peace.

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Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this.

The seat of this government is in the NEW WORLD, in AMERICA, the consciousness described on page 592 in *Science and Health*:

NEW JERUSALEM. Divine Science; the spiritual facts and harmony of the universe; the kingdom of heaven, or reign of harmony.

Its only crowned head is immortal sovereignty. S. & H.
Its only priest is the spiritualized man. 141

In this consciousness Spirit testifies:

I am Spirit. Man, whose senses are spiritual, S. & H.
is my likeness. He reflects the infinite understanding, for I am Infinity. The beauty of holiness, the perfection of being, imperishable glory,—all are Mine, for I am God. I give immortality to man, for I am Truth. I include and impart all bliss, for I am Love. I give life, without beginning and without end, for I am Life. I am supreme and give all, for I am Mind. I am the substance of all, because I AM THAT I AM. 252

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John 14: 2, 3 Christ said, at his first coming, "I go to prepare a place for you. . . . I will come again, and receive you unto myself; that where I am, there ye may be also."

On their departure from Leyden for the NEW WORLD, Pastor Robinson solemnly charged the Puritans:

I charge you, before God and his blessed angels, that you follow me no farther than you have seen me follow the Lord Jesus Christ. The Lord has more truth yet to break forth out of his holy word. I cannot sufficiently bewail the condition of the reformed churches, who are come to a period in religion, and will go at present no farther than the instruments of their reformation. Luther and Calvin were great and shining lights in their times, yet they penetrated not into the whole counsel of God. I beseech you, remember it—'tis an article of your church covenant—that you be ready to receive whatever truth shall be made known to you from the written word of God. (Vol. I, p. 205.)

History of the United States of America.

GEORGE BANCROFT.

Remarkable words these for the Puritan Pilgrims to bring in their hearts to the NEW

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WORLD, the “place prepared” “from the foundation of the world” for the establishment of Christ’s kingdom.

Here, in America, Joseph is storing the substance grain of truth. Here must the brethren come. From here shall Christ drive out “whatsoever worketh abomination, or maketh a lie.” In America shall the command of God be at last obeyed.

Rev.
21:27

There is no place in America for the alien Romanist, for the oriental heathen, for the Christ crucifying Jew. They must *every one go to his place*. That *place* is *not America!*

The following, written after seeing the Pageant at Plymouth, Massachusetts, in commemoration of the Landing of the Pilgrims, records facts which verify the prophecy of the faithful and revered Pastor Robinson.

THE PILGRIM

Now faith is the substance of things hoped for, the evidence of things not seen. For by it the elders obtained a good report. These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth for they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city.

They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (Of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves

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of the earth. And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect.

Hebrews II.

In tender mercy, Spirit sped
A loyal ray
To rouse the living, wake the dead,
And point the Way—

The Christ-idea, God anoints—
Of Truth and Life;
The Way in Science He appoints,
That stills all strife.

Christ and Christmas.

MARY BAKER EDDY.

This “loyal ray” of spiritual identity penetrated corporeal sense, and Abraham beheld Christ, the King of Salem, Priest of the Most High God.

Throughout the Adamic dream the “loyal ray” has continued to disturb the shadow illusions. Under its quickening influence, Moses declared the serpent Adam-Eve to be dust, and that it was cast out of the garden, out of consciousness.

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S. & H. 200 Moses advanced a nation to the worship of God in Spirit instead of matter, and illustrated the grand human capacities of being bestowed by immortal Mind.

John 4:29

The "loyal ray" sped on, touching here one, and there another to prophetic rapture, until it penetrated the gross darkness that was upon the people. "Is not this the Christ?" asked the Samaritan woman, and left her waterpot unfilled at Jacob's well of material conceptions. "Thou art the Christ!" declared Peter, stepping within the radiance of its shining. "Rabboni, Master!" cried Mary, standing with her back to the empty tomb where she had laid her fondest hope, and facing the glorious light of her risen Lord.

Mark 8:29
John 20:16

The "loyal ray," having revealed itself as the ideal man of God's creating, now gathered new strength from its source, the Sun of Righteousness, Soul, Mind, Spirit, and sped on to the accomplishment of its fuller mission, even the revealing of itself as also the ideal *woman* of God's creating, thus reiterating the divine fiat, "Let the 'male and female' of God's creating appear."

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As in the overcoming of the male deception, it required the fitting of a place and forming of a nation for the reception of the "Christ idea," so in the overcoming of the female deception, it required the fitting of a place and the forming of a nation for the reception of the "Christ idea."

In the preparation for the first demonstration, the proving, through Jesus, that God, not Adam, is the Father of man, that Life not death is the source of being, in this first preparation, Moses lead out from Egypt a fear-filled multitude of ignorant, superstitious slaves who were continually rebelling against the unforeseen hardships of the wilderness journey, and ever longingly looking back to the confining, narrowing servitude which at least had afforded them an assured shelter and abundant food. They fretted under the disciplinary measures of their inspired leader; they resisted the experiences which were necessary to form them to be repositories of the Messianic teachings until the Messiah himself should come and Christ be proved to be "The everlasting Father," Isa. 9:6 the representative of divine Principle— eternal Life. By this first demonstration or

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coming of Christ, Adam's claim to be father was disproved and relegated to mythology; his serpent tongue was shown to be a liar and its progeny lies.

The second demonstration or "coming" involved the revelation of the Christ as the Mother or representative of the divine Principle of all conception, *Love*, thus destroying the claim of Adam that his Eve, or conceiving organ, was the mother of all living and showing her to be only the other half of the same serpent, or liar.

This latter revelation is final, apodictic. It brings "the promised Day of Israel," when "the knowledge of the glory of the Lord" shall cover the earth "as the waters cover the sea."

Hab.
2:14

The "loyal ray" sped on. A new world must be discovered; a virgin consciousness be found. This time, not a narrow river, but a vast ocean is crossed. Not on dry land mercifully revealed to the timid, faltering Hebrews, but over a storm-tossed, angry sea in a tiny frail vessel, came the Spirit-driven Puritan-Separatists who "confessed that they were strangers and Pilgrims on the earth." Not to a country where their fathers had been

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before them, and which was theirs and of which they knew from God that they needed only to take possession. No! these brave Puritan Pilgrims, unflinching seekers for freedom to worship God, came to an unknown, far-off land. They came with stern resolve to establish a nation of God fearing, man loving people. They committed themselves to the protection of an all-merciful Father whom they trusted without any sensible evidence of His special favor. Their spirituality enabled them to face every obstacle to progress. Instead of outward wonders to awe them and terrify their enemies, they felt the mighty impulsion of spiritual aspiration. Their outward vision saw no pillar of cloud by day, nor of fire by night, but, upon the altar of their hearts, there burned, with lambent flame, a pure devotion to an impelling spiritual Cause. They knew that the Rock that followed them was Christ, although its substance was faith and as yet "unseen." Their hunger brought no honeyed manna nor wind-driven quail; they fed their famished hearts on the Word of God. The Bible which recounted the temptations and trials of their prototypes was their constant

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handbook. When they stepped upon Plymouth Rock they, like Jacob, found the gate of heaven. No thundering voice from Sinai terrified this Pilgrim band. They heard, listented to, and obeyed the still, small voice of spiritual intuition. Hear these words from the *Mayflower Compact*: "In the name of God, Amen. . . . for the better ordering and furtherance of our desired worship of God. Now we do covenant and combine ourselves that our governing in this new world may be by us and for us for the greatest good of all."

America! Thy ardent stars aspire!
They shine resplendent; having pierced their way,
They show the promised land where Christ shall
slay

The wily serpent's brood. Here burns the fire
Of liberty and hope that shall inspire
To rise and overthrow the reign of clay.
Manasseh's Eagle soars. Behold the Day
Desired of all. The despot's fitful ire
Flits out. Immortal sonship crowned of God
Shall reign as King and priest in realm of Mind.
With constitution sound and broad, a state
Established firm in Truth, thy mighty rod
Of potent Love shall chasten ail mankind
Until upon the Lord they learn to wait.

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The “loyal ray” sped on. The light of freedom dawned. The Declaration of Independence fulfilled in type, on the physical plane, the words of Moses:

Let the blessing come upon the head of Joseph, Deut.
and upon the top of the head of him that was 33:16
separated from his brethren.

Then followed the Constitution of the United States, an interpretation of fundamental law which laid the foundations for a pure democracy and hinted the brotherhood of man. The Monroe Doctrine published to the world that no interference from old effete systems of government would be tolerated by this young Republic. The Emancipation Proclamation was the last stroke of the hour that ushered in the second coming of Christ or the appearing of the “loyal ray” in its full reflection of Life and Love, the compound Principle.

Mary Baker Eddy, in the year of our Lord 1866, wrote *Science and Health with Key to the Scriptures* and became known as the Discoverer, Founder and Leader of Christian Science.

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Eve was disproved and relegated to mythology. No longer can her response to Adam's lying serpent be tolerated, nor her conceptions be honored as man. They are already known to be lies, counterfeits of truth.

The "loyal ray" now shines in the fulness of its complete nature. The Christ, having overcome the masculine human of Jesus and the feminine human of Mary Baker Eddy, is leading the children of spiritual Israel into the Promised Land of Truth and Love.

From *Science and Health with Key to the Scriptures*, by Mary Baker Eddy, I quote:

- S.&H. The rights of man were vindicated in a single
225 section and on the lowest plane of human life, when African slavery was abolished in our land. That was only prophetic of further steps towards the banishment of a world-wide slavery found on higher planes of existence and under more subtle and depraving forms.

The voice of God in behalf of the African slave was still echoing in our land, when the voice of the herald of this new crusade sounded the keynote of universal freedom, asking a fuller acknowledgement of the rights of man as a Son of God, demanding that the fetters of sin, sickness, and death be stricken from the human

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mind and that its freedom be won, not through human warfare, not with bayonet and blood, but through Christ's divine Science.

This new crusade is wholly mental. Its Leader, Mary Baker Eddy, has called the citizens of the world to follow her in the warfare against sin, disease, and death. She and her faithful followers are contending against the subtle forces hidden in the realm of carnal mind, which have caused all sin, all suffering, all the horrible evil of mortal so-called existence.

In the preceding crusades, those waged on the physical plane, only the outward phenomena of physical conditions have been dealt with, and, although the battle has been arduous, and brave men and women have given themselves and all they knew to the overthrow of oppression and the establishment of justice, mercy, and peace, yet not until thought was liberated and the secret workings of the mortal mental uncovered by the "loyal ray," have the champions of Truth fully antagonized and fearlessly encountered the diabolical operations of hypnotism, mesmerism, and animal magnetism.

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Our Leader's faithful lieutenant has been her loyal student, Augusta E. Stetson. The words of Moses have for us a deeper meaning and we realize their spiritual import as applied to the Joseph of this hour.

Let the blessing come upon the head of Joseph, and upon the top of the head of him that was *separated from his brethren*.

The Bible is the inspired Word of God; it is the truth for time and eternity. The statements therein are made of the *antitype*, that which is represented by the type, although the types first appear in successive degrees of reality until the antitype itself fulfils the original statement. We see this exemplified in the story of Joseph who is the type of the chosen one of all the children of Israel, who is "separated from his brethren," in order that he may store the precious grain of truth which must feed the brethren.

America, Manasseh, as a subdivision of Joseph, holds a "separated" place among the nations. This is also true of England, Ephraim. When the two brothers, each in his degree, have fulfilled type, they will be

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united, and together, as Joseph, will meet the nations' need in furnishing the world with an example of pure democracy and a true republic. As is said of Joseph:

His glory is like the firstling of his bullock,
and his horns are like the horns of unicorns: with
them he shall push the people together to the
ends of the earth: and they are the ten thousands
of Ephraim, and they are the thousands of
Manasseh.

Deut.
33:17

Then must this last *type* yield to its anti-type, to that which is represented by the type, and the whole world come to the true or spiritual Joseph, the favored son among many brethren, to obtain the wheat of God, the spiritual interpretation and teaching of Christian Science.

There are indications of this "consummation devoutly to be wished." The public press is carrying all over this country, Manasseh, the inspired writings of Augusta E. Stetson, the true Joseph antitype. In the mental pilgrimage she has planted her foot upon the Rock, Christ, on the shore of the New World of Mind's creating. She has withstood all the arguments, all the aggres-

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sive mental suggestions of the agents of carnal mind. She has fearlessly stood against the undertow of accepted dogma, creed, convention, and usage wherever these conflicted with revealed Truth and the spiritual teachings of Christian Science. She has made no concession to human opinion nor consulted personal expediency. She has been true to the impress her Leader and Teacher made upon her with the seal of Christ. Like Luther she could do no otherwise for God was her help and sure defence.

Augusta E. Stetson can say with Mary Baker Eddy:

And o'er earth's troubled, angry sea
I see Christ walk,
And come to me, and tenderly,
Divinely talk.

Thus Truth engounds me on the rock,
Upon Life's shore, [shock,
Gainst which the winds and waves can
Oh, nevermore!

PART III

Metaphysical Exegesis

When examined in the light of divine Science, mortals present more than is detected upon the surface, since inverted thoughts and erroneous beliefs must be counterfeits of Truth. Thought is borrowed from a higher source than matter, and by reversal, errors serve as waymarks to the one Mind, in which all errors disappear in celestial Truth.

Science and Health With Key to The Scriptures
By MARY BAKER EDDY.

METAPHYSICAL EXEGESIS

Have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob. *Mark 12:26.*

Thou shalt have no other gods before Me.
Exodus 20:3.

ALL Jacob's twelve sons were born before the incident, recorded in Genesis 32, where as a consequence of his night-vigil and spiritual wrestling, his name was changed to Israel, Prince of God, indicative of his changed nature or of the supremacy of the spiritual nature over the carnal. We find, in these twelve children, subdivisions of Jacob's dual nature.

In *Science and Health, with Key to the Scriptures*, in the chapter entitled Glossary, we find the analysis of Jacob and of his twelve sons, or subdivisions.

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Reuben, Levi, Dan and Issachar appear *only* in the *first* degree—"depravity," "physical," or "unreality." In these children, Jacob subdivided only his animal, carnal, unreal selfhood. This, at that time, was strongly, definitely developed and there was formed, with the aid of Leah and Bilhah, strong, definite, persistent types of carnal or mortal mind. These concepts are *wholly* erroneous.

They comprise not one redemptive quality; they belong entirely to error. Not one of the moral or transitional qualities, which Jacob possessed, went into the make-up of these concepts.

Looking again at our table, we find nothing recorded after the names of Simeon, of Naphtali, nor of Zebulon. It would seem from this that these concepts have faded out and left no distinct impress on human consciousness.

Judah appears in the first degree, only quickly to progress, in the *person* of Jesus, into the second degree.

Asher does not appear at all in the first degree. Evidently the *physical* or unreal was faintly impressed and he appears only in the transitional qualities.

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Gad appears in neither the first nor second degrees. Consequently his individuality will be apprehended *only* in the final or third degree of translation: that is, no human concept of this divine idea obtains in mortal thought.

Joseph and Benjamin are recorded in all three degrees.

Now what light does this throw on the history of the twelve tribes?

Consulting our textbook, *Science and Health*, we read the definition of

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582 CHILDREN. The spiritual thoughts and representatives of Life, Truth, and Love.

Sensual and mortal beliefs; counterfeits of creation, whose better originals are God's thoughts, not in embryo, but in maturity; material suppositions of life, substance, and intelligence, opposed to the Science of being.

In the human history, all these concepts, or human, corporeal beliefs, were intermingled so that, at the present hour, the twelve tribes and the individuals composing them are a composite of these qualities. Reuben, Levi, Dan and Issachar have transmitted their deadly mortal qualities which must be

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entirely obliterated. Dan—animal magnetism, etc.—has dominated the race; has pioneered for it; colonized for it; given his name and nature to it; that is, the Dan that *Jacob*, with the aid of *Bilhah*, his concubine, knew and projected into human consciousness.

Animal magnetism and all the material Dan qualities are exemplified, personified in arrogant so-called Capital and in anarchistic, ignorant, brutal so-called Labor.

Human energy has brought upon the world a towering superstructure of materialism, reared on the ever shifting volcanic foundation of capricious human will.

Jesus said, “Seek ye first the kingdom of God and His righteousness.” This master-metaphysician well knew that every thing necessary and desirable to man is in this kingdom and can be found *nowhere else*.

The animal quality of Dan is the magnet that draws to America from *the old world* the illiterate, ignorant, unruly element. The desire and effort to work out the designs of error—ambition, pride, hatred, revenge, envy—have imported and employed this low grade of immigrants. The Jews, with their

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love of money, and Issachar, selfishness and lust, have co-operated with Dan in building up munition factories; in the wasteful, selfish development of coal mines; in the working of factories for the production of senseless luxuries; in the wanton creation and exciting of the animal appetites, both mental and physical, of the people; by moving pictures, sensational amusements, tobacco in all its forms to an inordinate, yes monstrous proportion; in the flooding of the country with degrading, even obscene journalism; with demoralizing theatres, operas, jazz, rodeos; but to enumerate the different forms of alien depreciation and degradation of American character would require more space than we are willing to give to foreign, alien influence.

However, Levi yet remains to be exposed. It would be well to refer to the chart and there read what Levi as *Jacob's* son, not spiritual Israel's conception of idea, is.

Levi is spiritual wickedness in high places. It has dominated mankind by keeping it in ignorance of God and substituting a magnified mortal. Levi, by its priestcraft has instituted itself an intercessory mediator between mortals and a man projected God,

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made after the fashion of unscrupulous priests. This poison virus has entered human consciousness and has been the channel through which Roman Catholicism has injected its pagan, anti-Christian influence. Roman Catholicism through Levi and Issachar (selfishness and lust) has licensed, encouraged and incited sexual generation.

“The denial of the fulness of God’s creation,” (Levi) has let into this country the worst element of the *old world*: superstition, fear, priestcraft, false doctrine, heresy and schism, in fact all the Roman Catholic dogma and Jesuitical mental manipulation that has menaced our freedom to know and worship God. Through this open door, the acceptance of “mortal man” as the priest of God, have poured in all the corrupt religions of the old world: Mohammedanism Hindooism, Taoism, Theosophy,—all the modern Canaanites with their Baalim.

Dan, animal, magnetism; Issachar, envy, hatred, selfishness, lust; Levi, ecclesiastical despotism and the acceptance of mortal man as priest of God; Reuben, that general quality of error which imposes the belief that sexual generation is any part of God’s

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creation or necessary to present man to view; and the Jews with their Baal worship, the power of money; all these constitute mad ambition, personal pride, egotism, insane human will and brutal, domineering arrogance. The phenomena of these carnal qualities are mistaken by poor deluded mortals for human progress, advanced civilization, achievements of science, when they are only the preposterous imposition of intolerable burdens upon suffering humanity.

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To Jesus, "the most scientific man that ever trod the globe," none of these things were necessary, and any one of them, if accepted by him, would have impeded his progress and prevented his triumph over the enemy, death and the grave. All the so-called achievements of error or "human will" must be laid aside as impedimenta, before the heights of Horeb can be attained, where man talks consciously with God.

Every false presentation of man must be self-annihilated. The process of this annihilation is going on. It is the destruction, by the operation of Christ in individual and collective consciousness, of the carnal qualities and their phenomena.

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The “unreality” and utter “depravity” of Jacob’s “physical” concepts of Reuben, Levi, Dan, and Issachar are being exposed and annulled. In their place will appear eventually the spiritual individuality of the antecedent “reality”—the eternal ideas of God.

In order to reveal Christ, the ideal man, the fulness of Israel, the complete number twelve must be realized. Those purely spiritual members of whom there seems, at present, to be no apprehension, must be apprehended, for without the spiritual qualities which Simeon, Naphtali and Zebulon represent there is something lacking which is necessary to the full stature of manhood in Christ.

Incidentally we note that Jacob had one *daughter*. *She*, the feminine, is no where recorded,—neither in the first degree, physical; in the second degree, moral; nor in the third degree, understanding. Does not this show that human consciousness cannot, never will, form an adequate conception of womanhood? *Love* is a wholly spiritual consciousness and can reveal its idea only to the “pure in heart” who “see *God*” and *nothing else*.

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S. & H. JESUS. The highest human corporeal concept of the divine idea, rebuking and destroying error and bringing to light man's immortality.

S. & H. Thus *Science and Health* defines Jesus who came out from Judah. "If there is no spiritual reflection, then there remains only the darkness of vacuity and not a trace of heavenly tints." Only as those calling themselves "of Judah" accept Jesus and *with him* come out from "the corporeal material belief" of Judah will they be recorded or have *any* identity. For Judah, as material belief, is recorded as "progressing and disappearing" therefore those "of Judah" who have not progressed out of Judaism have no record whatever. Only those, indeed, who take upon them the name of Christ are numbered with the twelve tribes. Otherwise they are ciphers and remain in "unreality," "depravity," and even *there* are unrecorded, *nothing*.

The remnant of Judah which escaped with Jeremiah, from Jerusalem, by way of Egypt, Spain, Ireland, Scotland, to England, are found with Ten Tribed Israel, in England and America.

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They early lost themselves as Jews and adopted Christianity with the rest of Israel. But this remnant contributes those mental qualities of greed and avarice in Israel, which, as yet undestroyed by Christ, Truth, Spirit, divine Love, has attracted to England and America a multitude of Jews, whose god is money.

Judah rejected Christ. Christ now rejects Judah. The unchristianized Jew has no place in America, Christ's country! The Jews, *as Jews*, will be driven out by Christ. They will be driven out from this country as they have been from other countries, because they have no place. They are not recorded in any one of the three degrees of the translation of mortal mind, and can have no identity until they, *with Jesus*, progress out of Judaism and begin to demonstrate Christ, Truth. Then will they be counted with Israel as one of the Twelve Tribes. "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." The light of Christian Science is revealing Christ, Truth, in the full stature of God's

Matt.
6:24

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John
1:47

image and likeness. This light has penetrated the darkness of Judah and many Jews have come into the freedom of their true heritage of "Israelites, indeed, in whom is no guile." There is but one way:

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As the children of Israel were guided triumphantly through the Red Sea, the dark ebbing and flowing tides of human fear,—as they were led through the wilderness, walking wearily through the great desert of human hopes, and anticipating the promised joy,—so shall the spiritual idea guide all right desires in their passage from sense to Soul, from a material sense of existence to the spiritual, up to the glory prepared for them who love God. Stately Science pauses not, but moves before them, a pillar of cloud by day and of fire by night, leading to divine heights.

Joseph holds the birthright—the ability to produce phenomena in *every* one of the three degrees, in the translation of mortal mind. The qualities of Joseph provide the human with what is necessary, while awaiting the full realization of man as the perfect idea of a perfect Principle.

To *Joseph* must come all who need to be fed with the corn of Egypt, with the wheat of

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progressing understanding or "With the eternal bread of God and royal wine." (Augusta E. Stetson.)

Benjamin was the light bearer to Judah, but Judah rejected the light and remained in the darkness of Judaism. Judah's representative, Jesus, demonstrated Truth, Christ, and thus proved himself to be the head and ruling member of the twelve tribes and of all creation.

Christ bears the sceptre.

The spiritual idea is crowned with twelve S.&H. stars. The twelve tribes of Israel with all ⁵⁶² mortals,—separated by belief from man's divine origin and the true idea,—will through much tribulation yield to the activities of the divine Principle of man in the harmony of Science. These are the stars in the crown of rejoicing. They are the lamps in the spiritual heavens of the age, which show the workings of the spiritual idea by healing the sick and the sinning, and by manifesting the light which shines "unto the perfect day" as the night of materialism wanes.

America, as Israel after the Spirit, is rising in spiritual might, is throwing off animal magnetism, the carnal Dan. She is revealing

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575 the true spiritual Dan, the attraction of Spirit, which holds man inflexibly to "the polar magnet of Revelation." Her reflection of this irresistible power will drive out of America and to their own *place* those who are not Israel, nor of Israel. To their own country they must return and leave Israel to keep her tryst with the God of Abraham, of Isaac and of Jacob.

Then shall America verily be the Promised Land of all Israel; Christ shall say of it, Yes, I am King and my kingdom is of *this* world—this New World of spiritual Israel, from whence I shall reign over the nations with a rod of iron.

Then are proved the words on page 583 of *Science and Health*:

CHILDREN OF ISRAEL. The representatives of Soul, not corporeal sense; the offspring of Spirit, who, having wrestled with error, sin, and sense, are governed by divine Science; some of the ideas of God beheld as men, casting out error and healing the sick; Christ's offspring.

Also on page 309:

The result of Jacob's struggle thus appeared. He had conquered material error with the under-

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standing of Spirit and of spiritual power. This changed the man. He was no longer called Jacob, but Israel,—a prince of God, or a soldier of God, who had fought a good fight. He was to become the father of those, who through earnest striving followed his demonstration of the power of Spirit over the material senses; and the children of earth who follow his example were to be called the children of Israel, until the Messiah should rename them.

John says in Revelation:

After these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the winds should not blow on the earth, nor on the sea, nor on any tree. Rev. 7:1-8

And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel.

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Of the tribe of Juda were sealed twelve thousand.

Of the tribe of Rueben were sealed twelve thousand.

Of the tribe of Gad were sealed twelve thousand.

Of the tribe of Aser were sealed twelve thousand.

Of the tribe of Neptahlim were sealed twelve thousand.

Of the tribe of Manasses were sealed twelve thousand.

Of the tribe of Simeon were sealed twelve thousand.

Of the tribe of Levi were sealed twelve thousand.

Of the tribe of Issachar were sealed twelve thousand.

Of the tribe of Zabulon were sealed twelve thousand.

Of the tribe of Joseph were sealed twelve thousand.

Of the tribe of Benjamin were sealed twelve thousand.

Pure theocracy, which is divine democracy,
S. & H. for "Man is properly self-governed only
106 when he is guided rightly and governed

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by his Maker, divine Truth and Love," will be, is already established in America.

None but the citizens of this spiritual kingdom where there is but "One God, One Law, Divine Democracy, universal Brotherhood"¹ shall be found in America. In America, shall Christ reign over "all Israel," over those who have been sealed in their foreheads with the understanding that "Spirit is infinite; therefore *Spirit is all.*"²

THEN the Revelator on beholding this consummation exclaims:

AFTER THIS I beheld, and, lo, a great Rev. multitude, which no man could number, of all 7:9, 10 nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.

And he carried me away in the spirit to a great Rev. and high mountain, and shewed me that great 21:10- city, the holy Jerusalem, descending out of 12 heaven from God, having the glory of God: and

¹ Augusta E. Stetson.

² *The First Church of Christ, Scientist, and Miscellany*, p. 357. By Mary Baker Eddy.

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her light was like unto a stone most precious, even like a jasper stone, clear as crystal; and had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the TWELVE TRIBES OF THE CHILDREN OF ISRAEL.

ISRAEL, PRINCE OF GOD

BY

SIBYL MARVIN HUSE



If names indicate at all the character, certainly we should find an interesting person in the bearer of these three rather uncommon names.

Sibyl means the truth-teller, the prophetess, the oracle; and Miss Huse has justified her first name, in the subjects that she has chosen to write upon, all biblical in their nature.

"Reynold Marvin," said Miss Huse, in an interview I had the pleasure of having with her at her home, "came from Great Bentley, England, in 1635, and settled near Hartford, Connecticut. Selden Marvin, the sixth generation in this country, moved to Fairfield, Herkimer County, New York State. His daughter, Sibyl Marvin (Pinckney) was my maternal grandmother, a most beautiful and gracious woman, who all through my childhood and young womanhood, was the object of my love and admiration. Her brother Richard Marvin was a member of Congress, 1836-38; assisted in amending the Constitution of New York State; was Justice of the New York Supreme Court, sitting on the bench twenty-four years, two years as Justice in the Court of Appeals. Judge William Marvin, another brother, was appointed governor of Florida by President Johnson and was elected from that State as United States Senator. His work on 'Law of

'Wrecks and Salvage,' and his rulings and findings, are recognized as highest authority. He drew up the Constitution of Florida, in the difficult Reconstruction period, for, although a Northern man, and an ardent Unionist, he was almost adored by Floridians for his high Christian character.

"My mother, Harriet Pinckney Huse, shines in my memory as a beautiful and noble woman, whose culture and elegance of speech seem still to linger in my thought, as a haunting melody.

"In the Roll of Battle Abbey, we find the names of I. de la Huse and R. de la Huse, who came to England from Normandy with William the Conqueror, and fought in the Battle of Hastings, 1066. Abel Huse, the first of the name in this country, came from Berkshire, England, and settled, 1635, in Newburyport, Massachusetts. My father, Caleb Huse, left Newburyport as a lad of sixteen to enter the Military Academy at West Point, where, the youngest of a large class, he graduated (1851) the seventh, the six men above him being accounted the most brilliant the Academy had graduated up to that time.

"While second lieutenant, he was instructor at West Point seven years, part of the time acting professor in full charge of the department of chemistry, mineralogy, and geology. It might be of interest to record that the famous painter, James Whistler, was under my father's instruction, while a cadet at West Point. In later life my father established a school at Highland Falls, New York, a mile south of West Point, his Alma Mater. Here many young men were prepared to enter the Army, the Navy, and the various branches of professional and business life. Among his boys, as he fondly called them, I might mention John J. Pershing, America's pride; Peyton C. March, without whose skillful coöperation at Washington, General Pershing would have been crippled in his marvellous con-

structive work in France; General Gaillard, whose engineering genius has given his name to one of the Panama Canal cuts; Edgar Jadwin and Henry Jervey, who add lustre to the Army's roll call of brilliant Colonels of engineers; David Shanks, who as Brigadier General, was in charge of the department of the port of New York Harbor, during the late war.

"The name of Henry D. Steers, as contracting engineer, is familiar along the whole Atlantic seaboard. Fred Bonfils, of Denver, editor and well known newspaper man through the west, is another of 'our boys.' And to come back to New York, Hope Norton, financier and broker, whose name is so closely linked with the history of the development of modern Ecuador, through his connection with the construction and operation of the Guayaquil and Quito Railroad, of which he was for several years president. These, and many, many more generals, lawyers, doctors, writers, and business men, in all walks of life, can tell you of 'splendid old Caleb,' as General Pershing is quoted as calling my father.

"We have, as a family, all been educators. My oldest brother, Reginald, taught ancient and modern languages at St. Paul's School, Garden City, in his father's school at Highland Falls, in the University of the South, Sewanee, Tennessee, at Lehigh University, and later had his own school.

"My brother Guy held the unique position of instructor of French, while still a cadet at West Point, wearing a double quota of bell-buttons to distinguish him from his classmates.

"My brother Harry was so highly held as a teacher in the Navy, that always, when on shore, he was assigned to the Naval Academy at Annapolis, until his high rank made it improper. In the Spanish war, his gallant conduct won for him many files of promotion. After our brush with

in the house, and his letters added the personal touch of interest. I have volumes of his writings on Bible interpretation, relating to the Tribes of Israel, inscribed to members of my family, signed with his own name. We knew of his self-abnegating devotion to the cause he so dearly loved,—Anglo-Israel Identity,—and we did what we could to encourage him and hold up his hands."

Miss Huse's parents were thorough Bible scholars, and in her childhood days she often heard discussions at home regarding the meaning of passages in the Old and New Testaments. Therefore the subject matter of her latest work has been close to her thought from her earliest days and is the fruit of life-long study, begun during her formative period.

Her latest book, just issued by G. P. Putnam's Sons, is entitled, "Israel, Prince of God." In a few pages, we are given a clear, rapid sketch of the formation, rise and dispersion of the Houses of Judah and Israel.

"The first part of the book," continued Miss Huse, "is little more than a paraphrase of Professor Totten's presentation of the subject. I have sought to cull out from his elaborated recital striking statements. These I have arranged, in chronological order, stripped of many details which, although interesting and important, sometimes encumber the narrative and confuse the reader."

The history is followed through the Bible account, where the House of Israel seems to end. The subsequent history of the House of Judah, or the Jews, is well known. At the point where the House of Israel disappears to history, this volume, "Israel, Prince of God," gathers up the lost threads, as they have been found by such students as Lieutenant Charles A. L. Totten, Professor Piazzi Smyth, and many more authorities on the identity of the *House of Israel* with the *Anglo-Saxon Race*, as represented in England and America.

Mexico, in 1914, Congress passed a vote of thanks to my brother for action at Vera Cruz. During the Great War, he was on duty at Washington, and later was sent to Europe as Vice-Admiral. In 1923, he was retired as Rear Admiral, after as long service as is possible in our Navy, for he, like his father, was the youngest of his class, 1878.

"My youngest brother, Robert, prepared boys older than himself for college, and while at the Columbia Law School, suspended his study of law, in order to accompany a family to Europe, where he prepared three young men for college, one for Princeton, one for Harvard, and one for Troy. Then after a year's absence, he returned to Columbia, and, by intensive work, was able to take his degree with his former class.

"It was in this academic atmosphere that my four sisters and I, all of us teachers in one line or another, grew up. Let me mention one other member of this community-family, that lived at the Rocks, as our home was called, from the rock and boulder formation of the Hudson River bluff on which the house stood; this highly prized and much loved inmate was my mother's sister, Dora Pinckney, who, with her mother, Sibyl Marvin Pinckney, always made her home with us.

"I recall the vivid talks, the ardent discussions we would all have about the prophecies of Christ's second coming. Many times my grandmother would say to me, her name child, 'You, my child, will see the coming of Christ.'

"Then came into our hands the writings of Lieutenant Charles A. L. Totten, the now well-known commentator on Bible prophecy, and author of 'The Our Race Series.' Oh! what wonderful times we used to have over each new volume as it came, each new pamphlet or leaflet, as the mail would bring it. Mr. Totten became a friend, a visitor

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